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March 1960



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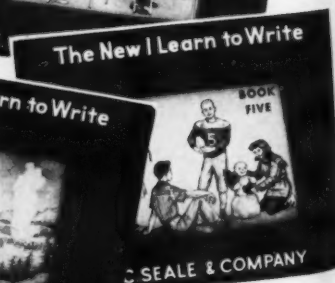
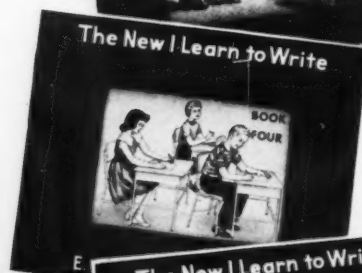
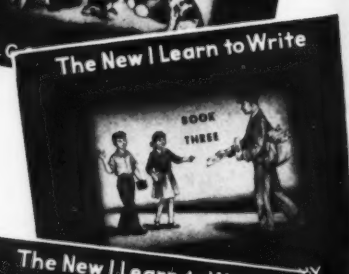
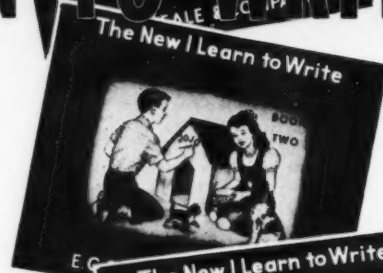
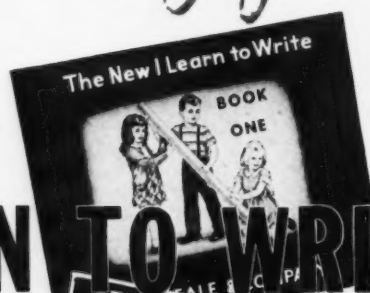
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ON OUR FRONT COVER

"The Best in Paperbacks the Year Round" is the slogan that attracts all the high school girls at Incarnate Word High School, San Antonio, Texas, to the well-stocked paperback salesrack that has been one of the most attractive service features of the library since 1957. Shown is a typical display stacked with favorites such as "The Diary of Ann Frank," "Jane Eyre," "Shakespeare's Four Tragedies," and "30 Days to a More Powerful Vocabulary." Paula Wolslager (left), a genuine horse-lover, is being served by Mina Signon, president of the Library Club.



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CLIPS AND COMMENTS

By
John F. Wagner

HOW TO MAKE A SCIENTIST

The debate over what curriculum results in a good scientist continues and perhaps never will be resolved. Various schools of thought prevail in their own sections and it is extremely doubtful that one method will be accepted by all.

The problem lying behind the debate is not so much what makes a good scientist but what makes a good scientist-citizen or what makes a good scientist-man. The Russians have proved that by spoon feeding students straight scientific matters, they can produce scientists—and good ones. They produce economists, teachers, language experts, and many others in this way—all trained in their particular subject, expert in it, but with little knowledge of the related subjects.

This is far from our way of doing things. We believe that a man should specialize and study his speciality until he is expert in it. However, we also believe that this man should not neglect philosophy, theology, languages, English, and the other liberal arts in his quest for more knowledge in his particular field. The rounding of the whole man is of importance not only to the person involved but also to society in general to which he can communicate the results of his efforts and the application of his scientific inquiry to present day reality.

Writing in *America*, Professor John Ryan takes issue with the President's Science Advisory Committee report "Education for the Age of Science" and maintains that while the Committee is to be praised for its efforts to stiffen the curriculum in favor of science, he feels that doing this alone is narrow and, if accepted as definitive, will prove fatal. The committee tells us that "the intellectual, cultural, and material advances of any society depend upon the quality of leadership—upon its scholars, teachers, scientists, engineers, doctors and other professional people." By omitting here the contributions of the clergy, musicians, statemen, philosophers, and others, Professor Ryan feels that the committee does not apportion to them their rightful place in the development of a society.

He concludes his plea for a complete curriculum by saying:

God help us, however, if we end up with a system of education in which precision and generalization

are still predominant, with a few arts-and-crafts courses, or courses in "appreciation" thrown in as an antidote to Philistinism. No. What is called for here is not only the policy of setting up at least one workshop, forum, theatre and studio for every set of lecture halls, seminar rooms and laboratories, but also a return to the notion that all our institutions are institutions of liberal arts—not mere grammar schools and centers of higher and higher information. We must again help our students to acquire the full range of the human forms of skill—to acquire artistic method as well as scientific. And we must be willing to act on the principle that not only the greatest artists but also the greatest scientists emerge from a training that is in accord with the normal maturing of the human mind.

The balance to be achieved between the arts and scientific studies in order to produce a well-rounded man who is a competent scientist will perhaps never be realized, particularly if the areas of scientific knowledge continue to expand in the future as they have in the past several decades. However, it is worthwhile to debate this facet of education primarily because it pinpoints the need for the education of the whole man and urges school curriculum planners to redouble their efforts to include arts in the scientist's learning period.

FEDERAL LEGISLATION

While as a general rule, this column dislikes discussion of a topic two months in a row, much has developed on the federal legislation scene concerning school aid so that we feel justified in reviewing it.

Despite the veto threat and the opposition of a small minority, the Senate has passed a two-year \$1,833,000,000 construction and teacher salary aid bill designed to provide funds to the States on direct grants for the construction of schools and the improvement of teachers' salaries. The final version is a compilation of the bills discussed in this column last month and is contrary to the administrations plan for school aid. We are sure that the Senate was well aware that this bill stood little chance of passing the House and obtaining the President's signature but political facts point to the need of school legislation in an election year and thus the Senators enacted this sop to the critics and the NEA. A proposed amendment to this bill providing federal funds for private school construction was not in-

corporated in the final version.

In proceeding in its own way, the House of Representatives views things a little more realistically. Upon reviewing the Senate's measure and the proposed House construction bill now bottled in the Rules Committee, a House education subcommittee recently voted to exclude funds for teachers' salaries from their version of the school aid bill and generally agreed that there was no chance of House passage of the Senate bill.

According to the House subcommittee, the price tag for school construction must be scaled down sharply and members were talking in terms of a three-, four- or five-year stretch-out of the two-year program proposed by the Senate. Total funds would also be held to the amount of one billion dollars.

One of the reasons cited for excluding teachers' salary aid from proposed legislation is that a spokesman for the Roman Catholic hierarchy has voiced opposition to any federal aid for teachers' salaries. This would appear to be an unwarranted simplification of the Church's position—that of opposition only to federal aid which is permanent in nature and which excludes private schools. Teachers' salaries should be increased if the need is great but they should not be increased to the detriment and disadvantage of the private school system.

FILLING THE VACUUM

In evidence everywhere is the fact that secularism is now the predominant philosophy of most of our public institutions, the government, and the citizenry at large. A perusal of the morning newspaper proves this, a glance at the marriage and divorce statistics proves this, a perusal of the public school records in academic achievement and discipline proves this. We are in a culture where the only commitment made is to non-commitment, the only reference to truth and error is that truth is personal, hard to find, and differs drastically from one person to another.

The moral vacuum resulting has precipitated our shameful record as prisoners of war in Korea, the general acceptance of indecent literature and films, and the general moral breakdown of family relationships between husband and wife, parent and child.

Without doubt, the blame for this moral breakdown can be laid directly to the doorstep of the public schools.

Dr. Christopher Dawson, holder of the Stillman Chair at Harvard University corroborates this by saying that secularization of modern education "more than any single factor" has caused "the internal weakness of Western civilization—its lack of conviction, its divided aims, and its lack of any sense of central purpose."

It is only in recent times that the principle of the separation of Church and State has been applied so strictly to the common school and the state college that public education has become extremely secularized.

Because of this secularization, Professor Dawson points out that education's energies have been dissipated in different directions and that while a secular system can be extremely effective in science and technology, it "cannot be an effective moral guide since it is obligated to treat all fundamental moral and spiritual issues as lying outside its sphere of competence. It can teach the law of the state but not the law of God and is forced to exclude itself from the field of ultimate values. Hence the modern system of education teaches people to be vague about the things that matter most and be expert on the non-essentials."

Professor Dawson feels that the hope of the modern world lies in the Catholic school system. Although he says that American Catholicism does not possess the intellectual and social influence that its numbers and cultural tradition entitle it to, it does possess "just that vital element that is lacking elsewhere," namely the full Catholic educational system "while other religious bodies have more or less acquiesced in the secularization of the modern school."

Consequently, he said:

Catholics are the chief and almost the only representatives of that Christian tradition of culture on which the whole of our Western civilization—both European and American—was built. Catholics must be fully conscious of the cultural value of the Catholic tradition, must be aware of the intellectual interests and needs of the non-Catholic world and must be capable of holding their own in a discussion with people educated in the secular tradition.

The importance of moral and spiritual values must be emphasized in the Church and Catholic School but greater attention must be paid to its emphasis in the third member of the education triumvirate—the home—for it

is here that the pressures exert themselves the greatest on Catholic students and it is here that these values must be maintained at all costs.

IT SHOULD BE NOTED THAT...

• Columbia University Teacher's College has distributed a questionnaire to public school officials asking for anonymous and non-documented statements concerning the effect of attendance in non-public schools on securing money for the supports of public schools in New York State. The questionnaire asks each district for the number of children in public, Catholic, Protestant and Jewish schools and the number of budgets and school bond referendums defeated in the past few years. Such questions as "If a budget or bond issue has been defeated in your district, have the supporters of non-public schools been a major factor in this defeat?" are asked in order to ascertain the relationship of Catholic and other non-public schools to public schools and their financing within the State. What is significant in this survey is that the State Department of Education in New York conducted a similar study several months previously and found no relationship and that this questionnaire requires no identification or proof thus allowing all kinds of personal opinion to provide evidence for an objective survey.

• In a report submitted to the United Nations Subcommittee on the Prevention of Discrimination and the Protection of Minorities by the delegate from India, the subcommittee was asked to adopt 16 rules to guide governments in dealing with religious bodies. In none of the 16 rules was the right of religious teaching or religious schools touched upon and this omission lead the U.S. delegate, Mr. Philip Halpern and a Canadian priest, Father Jules Gagnon, O.F.M. Cap. to recommend to the group that the right of a religious denomination to operate schools and educate children be incorporated in the report. At this writing, no action had been taken.

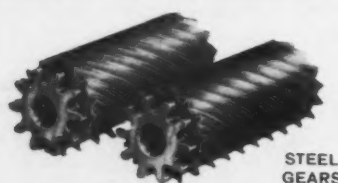
• Fire regulations and new codes resulting from the Chicago school fire have caused one New York high school, De La Salle, to announce that it would be impractical for them to conform to the codes so that they will not reopen in the fall, and have necessitated an archdiocesan collection in Chicago to obtain funds for necessary repairs.

specify



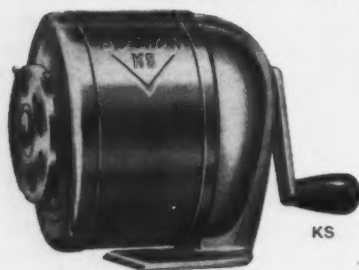
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Reader Reaction

Wants More of Mitchell

EDITOR:

Hurrah for T. Mitchell and article on *Guidance—Catholic and Otherwise*. If reprints are available, please send me twenty and bill me.

SISTER ST. IRENE

Principal, St. Joseph Seminary, 426 W. Merchant St., Kankakee, Ill.

Wants Mitchell Out of Her Shell

DEAR EDITOR:

Were it not for the basic human right of free expression, I would be extremely disheartened to think that a magazine, as influential in Catholic life as *THE CATHOLIC EDUCATOR*, would allow an article, such as Theresa Mitchell's "Guidance—Catholic or otherwise," to be published. By her narrow, parochial outlook and her lack of understanding of the needs of children in general, Mrs. Mitchell has done a complete disservice to Catholic education. Her vicious attack on the many sincere and God-loving people, not of our faith, who are involved in the guidance movement, is uncalled for. Although they may not have the benefits of the True Faith, which would be of help to them in their efforts to serve our youth, they stand unjustly accused by Mrs. Mitchell's charges of secularism and materialism.

In her specific charges, Mrs. Mitchell shows that she has little real knowledge of the issues at stake. Her conception of the "whole child" and his needs is extremely limited. She sees every child as normal and happy in every respect, who needs only sound moral discipline to cure all his possible ills. Oh my! Mrs. Mitchell falls into the same type of error of which she accuses her opponents. They stress, she says, the child's worldly adjustment only, while she is content to solve all difficulties by relying on the spiritual alone. Is not the child a complex of more than the purely corporal, and more than the purely spiritual?

The child's needs, which differ from individual to individual, are not met completely by digesting the catechism and bible history. I would wish that Mrs. Mitchell would come out of her shell, and take a look at the world around her—its people and its problems, and then reconsider her following statements:

(1) "Many of the top problem-solvers are atheists and agnostics."

(2) "Questionnaires and discussions undermine authority."

(3) "The discussion of problems is an invitation to complain about one's difficulties. The Catholic child is taught—or should be taught—to accept crosses . . ."

(4) "There is something decidedly indecent in the schools' collecting records (anecdotal records) . . . it is opposed to charity."

(5) "Guidance that is truly Catholic makes short shrift of the so-called "problems" that are so dear to the hearts of modernist educators. It calls them what they are . . . temptations."

The entire thesis in which these points were considered manifests a restricted, pietistic, unrealistic concept of the world at large, and guidance in particular. My only hope is that Mrs. Mitchell has not poisoned the minds of many zealous workers in Catholic education, who may now become alienated from the help which their pupils could receive from sound and organized guidance and counseling.

RICHARD D. CUMMINGS, M.Ed.
Counselor, Catholic Guidance Center, 47 Central Avenue, Newark 2, N. J.

ED. NOTE: We shall let Mrs. Mitchell answer for herself. But in the quoted excerpt (5) above we owe it to our readers to cite some examples of problems which pupils are to identify as their own. Taken from a modern "test," these were published in the *Los Angeles Times*, May 26, 1958, and reprinted in *The Congressional Record* for August 12, 1958, which included with them a quotation from Archbishop O'Hara's NCEA address: "I am afraid that sometimes some of our teachers overlooked the fact that the philosophy of secularist counseling is based on the exclusion of God and the soul from the educational process. I mention this because counseling is the subject of a piece of legislation now before Congress."

Some sample problems are:

"80. I have thought of suicide."

"93. I have a crush on an older person."

"155. I am not attractive to the other sex."

"173. I don't feel I belong in the family."

"187. I wish my father had a higher-level job."

"188. I'm sometimes ashamed of my family."

"203. I wonder whether I am normal in my sex development."

(Continued on page 494)

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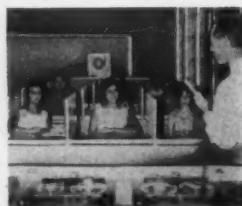
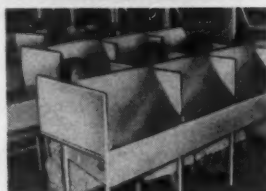
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Reader Reaction

(Continued from page 492)

"212. Should I be bothered by dirty stories and vulgar talk?"

"213. My family avoids discussing sex with me."

"277. How far should high school students go in love relations?"

"230. I have conflicting information about sex matters."

"231. I want to know about venereal disease."

"240. I have trouble with my menstrual period."

"285. I am losing faith in religion."

"293. Is it wrong to deny the existence of God?"

"291. Does it pay to be honest?"

Mitchell Hits Nail on Head

EDITOR:

Guidance—Catholic and Otherwise by Theresa Mitchell "hits the nail on the head," and our desire should be that the resounding ring be heard loud and long by the educationists.

Yes, the "seeds of doubt and dissatisfaction" are planted by the loaded questionnaires. Father James E. Noonan, O.M.I., very aptly stated in an article "Disturbance Through Guidance" that "rebellion against authority results, and open discussions would rightly be classed as temptations into problems to be solved by relativistic methods." (*Homiletic and Pastoral Review*, July, 1959.)

If guidance and counseling in high schools dwells with emotional and moral issues definitely out of bounds for high school teachers who lack degrees of divinity and psychiatry, then let's labor for its extinction.

However, all schools, and I'm speaking of public high schools, do not offer this type of educational potpourri. We have guidance, but it is strictly of a vocational nature. We study the student's ability, his industry, and his achievement. Then it is our duty to direct him. If he encounters emotional setbacks or social incompetencies along the way, we refer the "case" to the parents for guidance.

THOMAS J. BIRMINGHAM
Principal, Gibraltar Union High School,
Fish Creek, Wis.

Agrees and Disagrees with Mitchell

DEAR EDITOR:

The very fact that Mrs. Mitchell has written on guidance brings to the fore the importance of this timely subject. That is good. Her favorable comments on

(Continued on page 496)

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Reader Reaction

(Continued from page 494)

Catholic guidance programs are well taken. Would that all Catholic guidance programs did "direct the child toward what is good!" Some have no guidance programs.

Rightly does the author condemn the materialistic aspects of (some) secular guidance programs. But there are good and wholesome guidance and counseling programs in some non-Catholic schools and by some non-Catholic teachers and counselors. Yet, the author seems to imply that *all* guidance other than that in Catholic schools or by Catholic educators is wrong.

While this writer agrees with Mrs. Mitchell, as would every Catholic educator, on all points of Catholic teaching (such as her comments on temptation and sex instruction), she disagrees with the blanket indictment of testing programs that is implied. It's the old mistake of "throwing out the baby with the bath."

The teacher needs to understand the child if he would so direct his learning experiences as to carry out the injunction of Pius XI in his encyclical on *Christian Education of Youth* and the directive of the Bishops' statement a few years ago, namely, that the child must be educated for what he is to be and to do in this world and also prepared for future citizenship in heaven.

There are on the market today good tests and scales to help teachers and counselors evaluate the capacities and abilities as well as the legitimate needs of the child. In some cases, only properly qualified counselors can administer and interpret the evaluative measurements.

In conclusion, one might state that though Mrs. Mitchell has chosen a captivating title for airing her views on guidance, she leaves the reader with a sense of disappointment because of her negative rather than positive emphasis. She seems to imply that all guidance in Catholic schools is good but vigorously excoriates guidance programs in the secular schools. This writer would like to suggest that Mrs. Mitchell survey an adequate cross-section of schools, both Catholic and non-Catholic. Readers would appreciate knowing the results of an impartial study based on a truly representative sample.

SISTER MARY AMATORA, O.S.F., Ph.D.
Professor of Psychology, St. Francis College, Fort Wayne, Ind.

What Literary Fairy Godmother Would Do with Her Wand

DEAR EDITOR:

Frank Morris's article, "Children's Classics—But That Disney Touch!" in (Continued on page 498)



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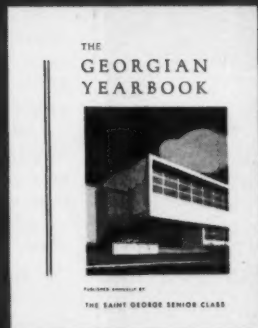
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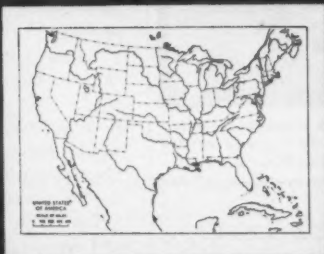
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Reader Reaction

(Continued from page 496)

terested me very much. Why? It was thought-provoking. My first reaction was, "Say, what about this?" Then followed thinking, reading other articles on the subject, and more thinking. Here is my conclusion: If we continue to give our children abridged, watered-down, easy-to-read classics, I'm afraid they'll develop literary leukemia.

If I were a literary fairy godmother here is how I would use my magic wand:

1. First of all, I would give the child

parents who know what good literature is and enjoy it.

2. I would have these parents read aloud to the child the best in classics long before the youngster can read by himself.

3. I would allow the child to view well-done classics on television as a stepping-stone to reading the entire book. He will want to find out what the TV show omitted.

4. Soon after viewing the TV show I would give the child his very own copy of the classic. He will be very eager to read for himself the story Mom and Dad

read aloud to him and which he later saw on TV.

Let's not deprive our youngsters of their great literary heritage—the original children's classics!

SISTER M. SYLVESTER, O.S.B.
St. Mary Priory, Nauvoo, Ill.

Yes, Mister Morriss—But . . .

EDITOR:

"Children's Classics—But That Disney Touch!" by Mr. Frank Morriss, in the January issue, certainly made interesting and provocative reading. An ex-primary teacher and I, after discussing the article, agree with Mr. Morriss on the basic issue: that the Disney rendition of children's "classics" has not succeeded in translating their immortal, intangible spirit into cartoons, either on paper or on celluloid. But we think the effect on the children is not nearly so devastating as Mr. Morriss claims.

As this teacher observed, "He (Mr. Morriss) is looking back from the viewpoint of an adult. When he first read or heard these same classics as a child, he properly reacted as other children do: he got the story, but not the underlying meaning of the original authors. It is only much later that we get these values from what we merely enjoyed and loved as children."

We agree, too, that it is better for children to meet these stories in the original before seeing them Disney-ized. This responsibility rests primarily on parents, since children see movies before they are able to read well. A rather similar situation exists in regard to the "classics" of older childhood: Iliad, Odyssey, and other hero stories. These, too, have been cartoon-ized, and not always badly, but surely the youngsters should read them first, in some well-done version.

Two other teacher comments are apropos here. A university professor of English, father of several children, said this past summer that although a steady diet of Disney might prove harmful, he does not think there is anything intrinsically "bad" in such productions. In fact, he admitted they have some values. The other teacher's remark referred exclusively to the art value of Disney-style illustrations in children's books. She claims that they have so won the children that more conventional illustrations no longer appeal.

In my opinion, Disney's best contribution has been in his nature films, such as *God's Half Acre*, *Bearland*, and others, in which we come closer to nature than would be possible on our own. This observation has no bearing, however, on the issue raised by Mr. Morriss.

Let's have more controversial articles—and more arguments!

SISTER MARY LUKE, C.S.J.
St. Joseph Academy, 3430 Rocky River Dr., Cleveland 11, Ohio

(Continued on page 500)

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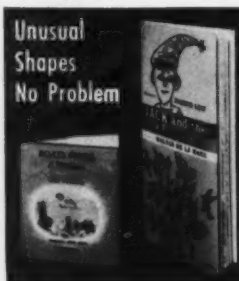


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CAVE Convention Highlight . . .

Sister Hilda Marie, O.P., chairmans a panel:

"Utilization of Available Audio-Visual Materials."

Three Supervisors and one audio-visual coordinator, each representing a different teaching congregation of Sisters, will participate in a panel discussion. They will focus attention on the practical problems confronting the classroom teacher in utilizing available audio-visual materials. The panelists will welcome questions from the floor.

CAVE Program Chairman Presents Convention Highlights



Sister Jean Philip, O.P., CAVE's 1960 program chairman, presents some highlights of a program which is now being completed. Sister has been a member of CAVE's advisory board since 1955. She has also been on the Chicago evaluating committee since 1956.

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See the April issue for . . .

CAVE's complete convention program.

The annual CAVE convention is being held in conjunction with the NCEA convention during Easter Week.

Time: April 19-21, 1960

Place: Chicago, Illinois

Reader Reaction

(Continued from page 498)

Save Them from "Play" Kindergarten

EDITOR:

I read with interest the letter, in December, from the teacher in Detroit who felt that kindergarten children are ready for play, but not ready to be taught the skills.

In regard to what other teachers strive to accomplish for the growth of five-year-olds, it is my policy to live and let live. I feel that these teachers, like myself,

have as a motivating force a mental picture of the potentialities of that age group and are creating a set of circumstances to develop these abilities. A five-year-old, like a brilliantly-conceived diamond, has many facets and any one of these could be held to the light. Because he was so wide a range of potentialities, the ardent concentration on any one of these is worth respecting in my eyes.

However, I did visit a "play" kindergarten, one in Long Island consisting of thirteen children. As they came in and wanly hung up their coats, they went over to whatever appealed to them—one to a painting, one to clay, one to blocks, I

sensed no rapport between them and the teacher overlooking this "ghost town." They didn't speak to one another or laugh over mutually shared merriment. I sensed a lost aloneness in their expression (or lack of expression) as they pathetically engaged in their solitary occupations. Everybody had something different to do and there was no sense of sharing. The teacher sat down in a corner with a Golden Book and read in such a low voice to the two or three that chose to stand near her that the others did not hear the story at all. The "concert" impact when everyone is enjoying a story was absent. I knew this was "play" as academically prescribed, yet I never felt in the midst of such desolation, such inner barrenness, such desperate youthful futility. It seemed to them to be the replica of a rainy afternoon when Mother says to them, "Go amuse yourself. Surely you can find something to do." In wordless apathy, they go to the task they had been doing alone yesterday. I wanted to reach out to stir them into a feeling of aliveness; but the sense of being alone in the midst of a group engulfed me, too, and I finally wandered out of the room.

On the other hand, I have seen adults, weighted with their own cares, come into a room where five-year-olds were busily filling up thick pads with sentences and before the adults knew it, the sheer exuberance and joyous vitality of the children engaged in "work" permeated the visitors like a tonic and their broadly smiling faces would reflect the children's happy spirit. I think meaningful, shared "work" affects everybody like that. It expands the capacity for joy.

Children expect to be taught, to be directed. They are happy when these expectations are fulfilled. We are not preparing children for a lifetime of play, but for work so well executed the heart is content. According to Solomon, there must be a time for everything. But one doesn't have to stay up nights planning for play. If one does justice to teaching the children what they rightfully hope they will learn when they come to school, play will take care of itself. The children enjoy having goals set for the group and they relish the work involved. The harder they work, the more their eyes shine, the more quickened their spirits, it seems to me. Man strives to become oriented with the group from the beginning. This is mentally healthy. Even finished saints progress under direction. Why deny this to little five-year-olds?

I really believe that most of the psychologists who have designed this non-directive play kindergarten have never spent hours and months and years in the actual midst of little ones. They postulate for them from an aloof distance. The teachers did not originate this program. In theory, it has high promise. Bernard Shaw said,

(Continued on page 551)

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Why are we holding the CIPC? The purpose of the CIPC is simply to bring together for the first time experts in the various fields of building, maintenance and food management so that our Catholic administrators of parish or institutional operations may have an opportunity of hearing these experts and gaining some valuable information for the more efficient and effective administration of their responsibilities.

Where will it be held? The CIPC will be held at the New York Trade Show Building, 36th Street and Eighth Avenue in New York City. The clinic will be held in conjunction with the Institution Food and Supply Show so that the participants in the clinic sessions will have an opportunity of visiting the various exhibits between sessions.

Who is invited? All religious and laymen who are charged with an executive responsibility in the building, maintenance and food management of our Catholic institutions are invited. In addition all those interested in learning more about these topics in order to train for future responsibilities are invited.

When will this take place? The CIPC session will take place in the mornings and afternoons of March 22, 23, 24, 1960. Two sessions will run concurrently morning and afternoon on some topic of building or maintenance in one room and on food administration in another room. The sessions will last approximately two hours or less with most sessions commencing at 10 a.m. and 2 p.m.

Which items will be covered? A full program was given on pages 422-423 of the February issue. However the general topics to be covered are

Maintenance design	Cafeteria Personnel
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Heating and Air Conditioning	Purchasing
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Audio-Visual News

Seeing the Benefits of the Educational Film

What the educational motion picture film contributes to the modern classroom seems to be amply answered in a new film prepared specifically for teachers and those they wish to influence, such as PTA groups.

Aptly titled: *The Unique Contribution*, this new EBFilm service film gives a comprehensive coverage of the various types of educational films in use in today's classroom along with examples and discussion of the cinematic devices that make this teaching medium a unique contribution to better education. The accompanying illustration is a shot from *Rockets: How They Work*, which is sampled in the service film.



Schools, PTA groups, and audio-visual classes may borrow the film for showing without charge. Write to Encyclopaedia Britannica Films, Inc., Wilmette, Ill.

A-V 29

Correlated Science Filmstrips

The Society for Visual Education, Inc., now offers the new Harbrace correlated science filmstrips for ninth-grade science teachers.

While these films correlate with the *You and Science*, the textbook by Harcourt, Brace & Co., they are also suitable with any basic general science program.

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The address is Society for Visual Education, Inc., 1345 W. Diversey Parkway, Chicago 14.

A-V 30

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N. J.

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A-V 31

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EDITORIAL

MONSIGNOR PAUL E. CAMPBELL, EDITOR

TEENAGERS TALK FREELY

PARENTS AND TEACHERS who wish to become better parents and teachers will do well to read the results of an experiment made by Sister Mary Theresita, S.S.J., writing in *The Christian Family*, January, 1960. The lead question was this: *For what are you most grateful to your parents?* A second question asks, *What do you wish your parents would have done for you which they did not do?* One hundred thirty-two juniors and seniors of a Catholic coeducational high school answered questions anonymously. Their answers are readily classified into eight categories: concern about religious development, discipline, understanding, realistic outlook on life, education, opportunities for the development of responsibility, and sex instruction.

Many students expressed their gratitude for the solicitude of their parents in teaching them to pray as soon as they could say words; in insisting upon the practice of justice in all their activities; in requiring respect for themselves and for all authority; in being severe when the occasion called for severity, and in imparting to them the importance of taking care of their reputation and of choosing their friends carefully. Nearly all agreed that a definite time should be set for coming home, that parents should not hesitate to correct their teenage children when correction is called for, that parents should not let their sons and daughters go steady in high school. Juniors and seniors felt that parents should be strict but should tell their children the reasons for disciplinary restrictions. Many praised the tact of their parents in dealing with their children, praising them when they deserved praise and scolding them when they deserved censure. Juniors and seniors commonly feel that they should have a word about matters under discussion which concern the whole family. The teenager knows that his parents are persons of experience who know the value of money and the vanity of luxuries. In general, parents are able to give their children a realistic outlook on life. At the same time they should teach their children the value of Catholic education, answer their questions courageously, and not fail to teach them that sex is one of God's endowments. Many respondents acknowledged their debt to their parents for teaching them to read good books and for helping them with their lessons.

Under another category many pleaded for a chance to develop a sense of responsibility; others commended their parents for giving them this opportunity. All children, they felt, should have real jobs around the house and achieve responsibility through the perform-



ance of them. Many girls spoke of their need to know how to cook and manage a house, and praised their parents for teaching them these skills. Nothing is more forceful than the example of parents in teaching their children the social graces and the Christian virtues. The atmosphere of the home is an important part of the environment of every child. Finally, many praised their parents for their utter honesty in dealing with the difficult subject of sex. "My mother answered every question I asked her about sex and taught the true meaning of it," said one; "My parents gave me the correct sex education, teaching me how holy and good is this act which God created," said another.

High school graduates are at a point where they have developed their critical faculties, and certainly there is nothing captious or hypercritical in the comments made by some of the respondents. "I am sorry that my parents didn't pay more attention to my spiritual development. They hardly ever said grace at meals. I had to wait to go to school to learn how to say the rosary. They didn't go to church very often. They didn't encourage me to be a priest when I was interested. I still regret that." Another student made this comment: "They never demand that I be home at a certain hour. I can go wherever I want and stay as late as I want. I don't think a child should be brought up that way. They didn't forbid me to go steady as a freshman and sophomore, and now I'm sorry because I was wasting time. . . ."

Another rather common mistake of parents is that they expect their children to achieve equally, and push their less gifted offspring beyond their capacity. In the words of one respondent, "I can't help it I am so dumb. I try. They won't listen to my problems. I have to tell them to my friends."

Sister Theresita has this to say in conclusion: "When

summaries of the answers to the two questions are studied comparatively, they reveal quite obviously what youth wants. Among these boys and girls in their teens, the points which, when they are present, inspire gratitude toward parents, are the same as those which, when absent, cause regret because they were neglected by parents." Every parent will draw the conclusion that the maturing teenager needs and wants help to religious development, discipline, understanding, realistic preparation for life, good example, and sex instruction.

THE CHRISTIAN TEACHER

THE CHRISTIAN TEACHER may never forget that he works in close cooperation with the Creator for the accomplishment of His purpose in regard to the pupils before him. He becomes an auxiliary of the Savior in the work of sanctification. Nothing less than the eternal salvation of every pupil will satisfy his zeal.

It is the great teacher and leader of men, St. John Baptist de la Salle, who tells the teacher: "The first of your obligations is to imprint in their minds, in a firm and solid manner, those truths of faith which are the foundation stones of our holy religion, and to train them to practice the teachings of Jesus Christ." With great fervor this saintly founder sought to impress upon his young teachers the importance and the nobility of their tasks. He sought to guard his followers against the infection of the secular educational philosophy that was, even in his day, beginning to pervert the minds of men and to give to teachers a truncated or stunted ideal of their mission in the world. In his school for teachers he never failed to instill respect for the natural virtues of the ideal mentor of men, but he warns his disciples that their preparation or the work of teaching was never to be limited to the merely natural. In a word, he sought to give them a supernatural concept of their work, and of the preparation necessary for it.

The Christian school is the novitiate of Christianity, the holy nursery in which children are reared during the formative years of their lives, an asylum of protection against the evil of the world, wherein youth is vested in spiritual armor for the combat with the enemies of salvation and strengthened in the principles of the faith and the teachings of the Gospel. The true end of education is to make religion known, loved, and practiced. Religion is the only power on earth that can form men to virtue. Without it there is no true education. Morality is meaningless without the support of religion. Remove religion, and you have no moral sanction save convention. Convention fluctuates, and will hold the allegiance of men only so long as convenience or utility dictate. If we are to form the true and finished man of character, as Pope Pius XI demands, religion must become as an atmosphere which children breathe as they do the air by which they live. "Let religion so dominate the classroom," writes Archbishop Ireland, "that its precepts and practices shall permeate the souls of the children, even as the

air they breathe permeates their bodies, and becomes in them very nature, throbbing with every throb of their hearts, thinking with every thought of their minds. Only religion ingrained into their very being will enable them to hold themselves through life firm in the path of duty, however fierce the storms they may encounter."

In the address from which we have just quoted, the saintly archbishop instructs his teachers to enkindle in the souls of their pupils the passion for truth, and then train their wills to love goodness, to embrace it, to cling to it so steadfastly that nothing can ever turn them from it. The logic of his appeal lies in the fact that goodness is naught else than the sweetness, the attractiveness of truth, in whatever order of being truth exhibits itself. Nor do the disciples of the Perfect Teacher seek to give children a sad and gloomy idea of virtue. Benevolence and mildness must characterize the Christian teacher. He trains his pupils to love the ways of virtue, inspires them with a taste for piety, trains them to live as Christians. The pupil must learn to pray well, and spontaneously. His teacher must give him or develop within him a practical horror for sin and a love for Jesus Christ, a love that is irresistibly attractive. He does not ignore the natural virtues, the adornment of human nature, but he gives the pupil supernatural motives for the practice of every virtue. Thus, he forms Jesus Christ in their hearts.

The Christian teacher teaches in the school of Jesus Christ, and that school is essentially a school of imitation. The teacher must be the exemplar, the model of every virtue in which he seeks to train his charges; he must be able to stand before them and challenge them, even as Christ challenged His disciples: "Follow Me." His mission is to clothe with Jesus Christ and His spirit the children confided to him. To govern the souls and fashion the morals of the young—no mission in life can be of greater importance. The material with which the Christian teacher works is the child, the dearest hope of the family, the Church, and the country. Truly, the substitute of Jesus Christ in this great work is a sacred person. He shall have his reward: "Whosoever shall receive one such child in My name, receiveth Me" (Mark, 9,36).

The Christian teacher knows that his work is creative; teaching to him can never become a routine task. He is at all times keenly sensitive of the responsibility he took upon himself when he accepted the post of teacher in the school of Christ. This is indeed a multi-form responsibility, for the Christian teacher is responsible:

- (a) to God, who created the soul of the child;
- (b) to Jesus Christ, who redeemed that soul;
- (c) to the Holy Ghost, who sanctified that soul and infused grace into it;
- (d) to the Church, whose mission the teacher shares in regard to the child;
- (e) to the parent, who has the primary right and obligation in education;
- (f) to society, of which the child is a member;

(Continued on page 529)

By WILLIAM J. REEDY

To God Through Christ

ALWAYS AND EVERYWHERE, the mind seeks to unify and to define. For example, we sum up man as a creature composed of soul and body, made in God's image and likeness, destined by grace to share in the divine life now and forever. This definition provides us with a formula by which to express our understanding of the whole, "man." A careful examination of each element in a definition reveals new insights, solar systems of thought, as it were, about the *whole*. A definition then is not merely a point of arrival, but its concomitant parts are themselves further points of departure within the unity. In the definition of man, each word and phrase is fruitful with ideas. We see this more clearly when we realize that the word "creature" calls up all of creation and what it implies. So too with the words "soul," "body," "image and likeness of God," "share the divine life," "now," and "forever." Each phrase bursts forth from the mind in a flare of light, sending out rays which illumine areas hitherto unlighted. The mind sees the internal structure, unity, and relationship of the parts to the magnificent whole.

Transforming Mass of Facts into Marvelous Unity

It is the work of every science, every pursuit of knowledge, to take disconnected facts, fit them together in a thousand ways, and gradually devise a network of interconnecting links, transforming the mass of isolated facts into a marvelous unity. The mind that perceives the principle that heat causes expansion likewise comprehends the unity underlying individual phenomena: in summer heat, tar strips cushion the swelling cement of a highway, and the relaxed steel strands of a bridge straighten to prevent the expanding girders they support from buckling.

To construct a science, to achieve understanding, the human mind seeks unity. So too with the science of knowledge of God. The dynamic progress in catechetics today gives evidence of the trend toward unity in religious instruction. The questions proposed by the catechist are: Since there are many doctrines of faith, how shall we relate, integrate, and unify them for better understanding of the content of the Christian message of salvation? Is there an inherent unity in Christian dogma? Is there a doctrine which is central, to which the others can be interrelated for achieving unity?

Must Be Seen as a Whole

The kerygmatic approach, springing up from the inspiring work of the great German liturgist Father

A High School Religion Program

Joseph Jungmann, S.J., and the catechetical interest aroused in this country by his disciple Father John Hofinger, S.J., seeks to restore unity to the teaching of the Christian content by stressing the "Good News," the Christian Message, not as a series of separate dogmas but as a unified whole. It favors much doctrine, not many doctrines. In this approach toward unity, the articles of the Creed are not viewed as twelve separate and mutually exclusive ideas about God. They are inwardly and marvelously integrated, interrelated, and interdependent. Each is fruitful with ideas. Each is a solar system of thought about the whole of the essential message to be proclaimed, the Good News that God has called us to share with Him His own divine life through Our Lord Jesus Christ. Modern trends in teaching religion maintain that, for catechetics to be fruitful and for the Good News to be correctly understood, Christianity must be seen as a whole. This oneness must be comprehended and formulated if the intellect is to recognize in Christianity what is its essence.

No More Succinct Definition

Father Emile Mersch, S.J., states the case for unity thus: "Christianity is the taking up of the universe of mankind into the unity of God through the unity of Christ."¹ This idea resounds through every Mass. When at the minor elevation the priest offers the whole of the created universe to God through Christ, he says, "Through Him, O Lord, Thou dost not cease to create *all these good things*; Thou dost sanctify them, Thou dost give them life, and Thou dost bless them in order to give them to us." It is found in all liturgical prayer in the formula, "Through Our Lord Jesus Christ . . ." No more succinct definition of Christianity can be found than that which calls it the way to God the

¹ Emile Mersch, S.J., *The Theology of the Mystical Body*, B. Herder Book Co.

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Father through Our Lord Jesus Christ. A careful examination of the content of the Christian message gives evidence of an inherent unity among the doctrines of faith which give us the vision of God through His divine Son. These truths are in fact so unified as to constitute a body. St. Irenaeus speaks of the Christian doctrines as a body of which the various parts are members.

The Apostle of the Gentiles, who called himself the *keryx* or "herald" of the Christian message of salvation, consistently sets the dogmas of faith side by side, and time after time integrates them into a whole. The result is always a concordant harmony, not a series of independent, unrelated melodies. He sets the truths of faith in orbit and indicates a galaxy that revolves about Christ, that emanates from Christ, that is ineffably one in Christ. He is always careful to relate life, death, and resurrection integrally with our baptism. He explains the power of the sacrament, not in itself, but only in relation to Christ's death. "Do you not know that all we who have been baptized into Christ Jesus have been baptized into his death . . . in order that, just as Christ has risen from the dead through the glory of the Father, so we also may walk in newness of life" (Rom. 6:3). The excellence of grace and the Gospel are integrated by stressing the greatness of Christ and His role as the Central Figure in the history of salvation, "It is now no longer I that live, but Christ lives in me. And the life that I now live in the flesh, I live in the faith of the Son of God, who loved me and gave himself up for me" (Gal. 2:20).

A New and Single Life

Initially it is Our Blessed Lord Himself who, in presenting His doctrine, shows us its oneness, its unity. "Unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5). The connection among the sublime and essential truths of our faith leads to a solidarity existing between Christ and Christians, the new and single life which all the faithful receive. Our Lord proposed the different dogmas so closely linked that the Gospels do not indicate when He has concluded one topic to impart instruction on another. Christ is always presented to us discoursing on them all together, not as though He were treating of a different subject each time.

In the very act of sharing with us His divine secrets in revelation, God instructs us to reason upon that which is revealed. And as soon as we begin the search for understanding, we seek to unify God's revelation. We see with St. Paul that all things point to Christ and meet in Him, "he is the head of his body, the Church; he, who is the beginning, the firstborn from the dead, that in all things he may have first place. For it has pleased God the Father that in him all his fullness should dwell, and that through him he should reconcile to himself all things, whether on the earth or in the heavens" (Col. 1:18-20).

Have We Lost Something by Divisive Presentation

If then there is a unity in Christian doctrine, should not that unity be conveyed to the high school student of religion? The tendency, in some instances, is to present dogma, worship, and moral each in different years, as if each were a separate item of the curriculum. In an effort to "distribute the matter" of the high school religion course, have we not lost something by a divisive presentation?

From the inherent nature of Christian doctrine it would seem that the various aspects of the one message of salvation in Christ ought to be carefully integrated so that, though dogma would be stressed in first year, it would be at once interrelated with the liturgy (Mass, sacraments, prayer) and especially developed upon the framework of the Liturgical Year. Through the liturgy, a facet of the ordinary magisterium of the Church, the principal truths of faith are reviewed and renewed throughout one's life. Moreover, the liturgy gives what it teaches—life: the God-life shared through grace. Hence, no teaching of dogma can omit the teaching of the God-life shared through the sacraments and prayer. The moral life will then be seen by the freshman in relation to dogma and worship as a plan for living the life of grace communicated to us by Christ in His sacraments.

By employing a biblical-narrative approach, the Creed becomes a framework for the history of salvation as God the Father creates all for us and directs all things for the preparation of the world to receive His Son. Christ would then come into the teaching on the Creed, not in a life from Bethlehem to Calvary, but in His place in the historical reality of the plan of salvation as the God-Man. Those things in His life would be carefully taught which pertain to the essential doctrines which He taught, for Christ restricted His teaching to essentials and did not place equal stress upon each and every doctrine of divine revelation. The objective would be much doctrine and not essentially many doctrines.

Teaching Christ in Context of Creed

Furthermore, by teaching Christ, as the German Catechism does, within the context of the Creed and in the place given to Him in that framework, He would not be disassociated from the whole of the history of salvation which now continues and moves forward militantly and triumphantly with Him as Head of His people. For as the people of God, we are on the march to an eternal destiny. Here then would be seen the Mystical Body, Christ and His members united. The beautiful unity in the Creed can be seen in the light of the message Christ proclaimed and which the teacher of religion is to proclaim in His name. *God the Father has called us to share with Him His own divine life through Our Lord Jesus Christ whom God has given as a ransom for us sinners. Into His likeness the Father wishes us to be formed. Thus, born anew of water and the Holy Spirit, we are made partakers*

of the divine nature and children of God. Having died to sin in baptism we rise up a new creation. Incorporated in Christ, it is His Spirit which lives in us; following His example we are now to live the life of the children of God and go on to gain the kingdom of God and His glory for, as His children, we are God's sole heirs, joint heirs with Christ.²

Basis for Four-Year Course

To understand this integration of the articles of the Creed is to see the Christian message in its unity. Such an approach summarizes the internal relationships of the parts to the whole. In fact the above passage, paraphrased from Father Hofinger's statement of the case, could serve as a guide or basis for the four-year high school religion course, as well as for the Creed studied in first year in its unified aspect.

In second year, the emphasis would be placed upon worship—once again through the liturgy and in the light of dogma, especially what concerns the Mystical Body of Christ understood in relation to all that has been learned about the Creed. In this year great emphasis would be placed upon grace: sanctifying grace seen as our share of the divine life; and actual grace, not only as an aid to healing the wounds of human nature, but also as divinizing the actions of man—Christ's acting in us by means of grace.

Energized by Grace

The sacraments, the Mass, and liturgical prayer, introduced within the content of the liturgical year in first year, would be intensified by special study in second year. The year would come alive as a *life* of days, each moment of which is energized by that grace which is the beginning of eternal life in time. Moral, in this year, would be recognized as a directive for living this supernatural life and as an aid to preserving it.

This would lead to the emphasis in third year upon the thorough study of the Law of God by which man returns to God "love for Love." The emphasis on moral in third year would stress the fact that we keep the Commandments lest we lose the inestimably valuable life of grace, not that we receive the sacraments in order to keep the Commandments. In every case, clear detail would refer life situations to each of the Commandments, but always within the whole concept that we are called by God to share His life through grace, and each of the Commandments spells out those practical situations in which this is to be done.

Because the Commandments teach us to worship God, we might continue our developing understanding of the liturgy, with special attention to the Proper of the Mass seen in its communal aspect. Since we are saved individually and in a community, the new Israel, and since the Commandments specifically blueprint our living as members of a whole people, the

approach to the Mass in third year would also be a synthesis of dogma, worship, and moral.

Apologetics Need Not be Solely Defensive

Fourth year, terminal for a great many students, would review the message we possess by faith with attention to those preambles of faith which reason offers. The stress would always be more upon faith than upon reason. The Catholic high school senior already possesses the Faith: he is already in the Church. He has been living the life of God by grace since his baptism. Apologetics for the high school senior, then, need not be solely defensive. Surely every young Catholic ought to be prepared to defend, explain, and even try, out of charity, to win others over to the sound arguments for the Faith. However, the prime purpose of this study, for high school seniors at least, ought not to be directed to convert-making. Rather it should give a solid, reasonable foundation to the whole body of Catholic truth.

Radio Club members of Cardinal Dougherty High School of Philadelphia tour Station WFLN. Fred Chassey, chief engineer, explains two different types of microphones.



Three Areas Thoroughly

Certainly these three areas should be thoroughly taught: (1) the fact of revelation—that God has revealed certain truths and that He wishes us to accept them on His authority; (2) the fact of the Church—that God has instituted a Church to which all must belong for the salvation of their souls, and that He has given to that Church an infallible teaching voice as the rule of faith; and (3) the fact of the Catholic Church—that the Catholic Church has always been, and is today, identical with the Church instituted by Christ. These basic three facts must be established before the tribunal of reason.

A More Energetic and Unifying Role

But apologetics might play a more energetic and unifying role. In giving the student a solid, rational

² Hofinger, Johannes, S.J., *The Art of Teaching Christian Doctrine*, University of Notre Dame Press, page 84.

foundation for the whole body of Catholic truth, this area must also include the life of grace and the Law of Love. Surely it should be pointed out to the student that reason is unable to understand all that God has revealed. His understanding of the truths of faith must ultimately rest upon the word of God in revealing them. They are so because God Himself witnesses to them. Christianity must be presented to the student as a life to be lived by grace and the Commandments, and not essentially as a series of propositions to defend.

In such a scheme, apologetics would be no more defensive than the treatise on the Incarnation, the sacraments, grace, or the Commandments. It would be a positive and unifying science, deepening the threefold themes of Love, Grace, and Law variously stressed within the unified content of each preceding year's work.

Climaxing Senior Year

Senior year ought surely to include a careful and appreciative study of the magisterium of the Church, as with a sound understanding of the part played by Scripture with tradition. Some understanding must likewise be given Catholic high school seniors of the pluralistic society in which they live, and of the ecumenical movement now under way. Through a study of the Ordinary of the Mass and a review of the Proper, the liturgy would be recommended to them as the life-long school of Christ, year after year instructing, sanctifying, and directing their lives. A clear understanding of the relation of the parts of the Mass to the whole of the sacrifice and the integral instruction of the gospels and epistles will help the young Catholic to realize that knowledge of his Faith is to be had in dramatic form, in living the life of worship, of which the Mass is the central unifying act.

Alerted to Materialistic Secularism

Integrated likewise in this terminal course would be a consideration of the child of God in view of the theories about his origin, his destiny, and the goals he should achieve now in his life on earth. He would be alerted to the materialistic secularism that pervades the atmosphere of the times, and the dangers this poses to his life of grace. Care ought to be taken to prepare the senior for a better understanding of marriage in the plan of God for humankind, with frank and clear presentation of the psychology of male and female, of the dangers of "going steady" and too-early marriage, the problems of marriage itself, and the apostolate of marriage and its relation to the Mystical Body (once more integrating a particular aspect of Christian living to dogma and worship).

The apostolates to the priesthood and religious life, presented in each year with special emphasis, would in fourth year again be seen as ways of life, prepara-

tions for which lie directly ahead. The practical problems of the Christian in the market place, preparation for college life, for business, for the professions, for the armed services, for parish and civic life ought to be presented to the high school senior, for each reflects some aspect of the whole notion of our life lived in Christ. Each is conceived in the *life* of the student's faith, his *life* of worship, and his *life* of love for God and fellow man. But always the student will be led to unify, always he must be taught to adapt his life to the central message of Christ: that God the Father has invited him to share the divine life, through Our Lord Jesus Christ. This is the key doctrine of Christianity which unifies the whole of the Christian message of salvation.

Concentration Rather Than Elaboration

Thus God, as far as He has made Himself completely ours, is the ultimate end of our Christian teaching. He is the unifying principle among our dogmas. The whole Christian religion is drawn together in His unity. All dogmas express the totality of what He is. No single dogma about God as Creator or Redeemer or Sanctifier would contain all the truths about Him. Nevertheless, there is a central truth which discloses to us the unity and relationship of all that we know about God. This is the truth that announces both God and all His works, a truth that expresses the union between God Himself and mankind. This truth is Christ. Hence a course of religion which is Christocentric is at the same time Deicentric. This means that while we teach Christ as our center, we do not stop in Him. Christ came that we might be brought home to the Father. "I am the way." Unless our teaching is directed through Christ to the Father, there is no understanding the Church's liturgy, the lessons of the gospels and epistles.

Discussion of a high school religion program, therefore, which centers upon the parts to be included in the program ought first to consider the whole that must be taught. If the parts are too varied, too scattered, too complicated, too isolated, the mind cannot unify. We have *one central doctrine*, but many *doctrines*. By a right ordering, a proper division, the whole might better be comprehended. The need is for concentration rather than elaboration, getting down more and more to the core of the matter, to the meaning of what it is to be called by God to share the divine life. A clear arrangement—with emphasis on dogma in first year, worship in second, moral in third, and a synthesis and review of all in fourth year—might well lead to easier comprehension of the whole.

"Now this is everlasting life, that they may know thee, the only true God, and him whom thou hast sent, Jesus Christ. . . . That all may be one, even as thou, Father in me and I in thee" (John 17:3-21).

By SISTER M. ALICIAN, B.V.M.

Maddening Is the Word

IN PRACTICALLY EVERY ISSUE of the diocesan papers these days are stories and pictures of schools being erected, additions built, classrooms added. All over the country many more schools are needed, but there are no Sisters to staff them. Why not? Surely God sees the need and calls an adequate number to religious life. Why, then, are there not devoted young women in corresponding numbers clamoring at the doors of our novitiates?

Craving for security is responsible, many writers and lecturers tell us. This, they explain, has produced a soft generation, killed the pioneer spirit of challenging the unknown, so strong in American youth of earlier days. I wonder! Aren't the chief difficulties concerning religious life confronting girls today the same hurdles we had to jump two World Wars ago?

In those days religious vocations were not discussed in the classroom. Indeed, the whole business as I remember it was pretty much a hush-hush affair. Fortunately today's advertising methods have changed all that. For instance, during a recent school year the thousand girls in one of our central high schools in the Midwest heard talks and saw movies and slides presented by four different religious groups. Two of these Congregations do foreign mission work, another does social service work within the country, and the fourth is a lay institute with headquarters in the city. All distributed to the girls literature describing their life and apostolic work.

In Spring a Forum

Besides these contacts, in the spring a forum sponsored by the Midwest Vocation Association gave our students the opportunity to see and talk with representatives of dozens of institutes doing a great variety of work in the Church.

Every day in our classrooms those students were able to observe the life and work of the religious teacher. The knowledge that fourteen lay instructors were needed to supplement our religious faculty and that practically every Catholic high school in the city had a student waiting list kept the girls conscious of the need for recruits. To thousands of other girls in the country similar opportunities and an increasing number of books, pamphlets, and magazine articles are available. Obviously the difficulty is not lack of knowledge. Why, then, is the response so meager?

Difficulties Pour Out

Year after year as we take up the unit on vocation in the religion class, their difficulties pour out. Always they are the same. "What's a Sister life like?" "But it's

so hard!" "I don't want to teach." Then the biggest obstacle of all, or rather, the bitter core of all their troubled thoughts, "I don't want to be a Sister!"

Well who does at that age? Did you? I didn't. But when I tell my students that I didn't, they're definitely puzzled. "If it has to be a free choice, as you say it does," they protest, "how come you're a Sister if you didn't want to be one?" And the answer to that question, in case you've never tried to formulate it, takes quite some explaining.

Most of the time I know the answer well, though I have an occasional day when it slips into the far recesses of my consciousness. Such as the day, for instance, when the copy for the school paper is due at the printer's, one page editor is home with the flu, another has been selected to represent the school at one of these all-day sessions dreamed up by the more "progressive" civic groups, an unexpected change of schedule cancels the period I had counted on for some final copyreading with a few staff members, and we lock the pressroom door at six p.m.

In Terms Intelligible to Teen-agers

Though at other times I am much more certain why I became a Sister, I haven't yet discovered an easy way to interpret my certainty in terms intelligible to teen-agers. But I keep trying.

Fear of the unknown makes us all uneasy. Familiar with the routine of religious life, we're likely to forget that to these youngsters who know practically nothing about it, though they've known us all their lives, it's mysterious and therefore frightening.

"What's the life really like?" they ask repeatedly. "What do the Sisters *do*?" I like to start with the rising bell Friday morning, carrying them hour by hour through the school day, through the long Saturday, and right up to night prayers on Sunday. To watch their faces as they listen is amusing. How utterly

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prosaic they find the round of house duties, prayers, trips to the doctor or dentist or oculist, shopping, recreation, school preparation. True, though they spend considerably less time at prayer than we and much more in recreation, they do have all the same ordinary activities. As they listen, they begin to realize with astonishment that there is really nothing mysterious about our life at all.

None Seems Too Long

And then we pray so much, they protest. Strange, isn't it, that though the yearly arrivals are with us in school at seven-thirty in the morning and the late departing sometimes say goodbye close to five in the evening, many of our girls believe we spend countless hours each day at community prayers? To wonder how we could fit all those imagined prayers into our crowded teaching day has never occurred to them. So beginning with morning prayers and meditation, we total the minutes of devotions till the end of night prayers. The sum is surprisingly less than they expect, and scattered through the day as the exercises are, none seems excessively long even for their restless bones.

Then we come to the business of teaching, and again I know just how they feel. I didn't want to be a teacher either. This was probably because the only lay teacher I knew was, even in her twenties, a replica of the old comic-valentine stereotype, ugly in feature, bossy, and cross. That the Sisters in our school didn't seem to mind teaching didn't occur to me at all. I just grew up with the idea that I definitely didn't want to teach.

That most of my fellow Religious felt that way, too, when they were youngsters I know now. So I tell these students about the graduate of their own school who didn't want to teach and joined the Sisters of the Good Shepherd. They laugh appreciatively when they learn she is now at one of the Good Shepherd houses just a few blocks from our school, teaching the same high school subjects she'd probably have if she were one of ours.

They always enjoy, too, the account of one of my former students who didn't enter our novitiate because she didn't want to teach, either. So selected a Congregation that has several types of work but practically no teaching. But her health gave out while she was a novice. Home again, she finished college and then taught in one kindergarten in the morning and another in the afternoon—and loved it.

Until They Do, How Can They Know?

I could tell them a dozen similar true stories, but I don't need to. They get the point. Until they teach, how can they possibly know they won't like teaching?

When these doubts and anxieties have been explained away, there still remains perhaps the biggest bog of them all. "How do I know if I'll be a success

as a Sister?" One answer is, "How do you know you'll be a success as a nurse, a secretary, a technician? What assurance have you that you'd be a success as wife and mother, but did you ever know a girl who hesitated to marry for that reason?" They get that point, too.

Dragging all these nagging doubts and worries into the open, hearing each other's comments, listening to their classmates' surprisingly common sense answers to the various difficulties swings the whole difficult subject into focus. They talk about it with each other at noon. They bring it up at the family dinner tables, often finding themselves to their amazement forced to play the devil's advocate. When she finds it difficult to convince hard-headed parents that religious life isn't so bad, daughter, on the defensive, is forced to recall everything that was said in class and even devise additional arguments of her own. This doesn't hurt daughter in the least or the family either.

Sampling at random the students' unsigned comments at the end of our yearly vocation unit, I note many like this: I enjoyed the unit very much; in fact, more than the others we had this year. I think there should be more discussions like these because they're down-to-earth and affect our own interests. Knowing things about vocations will stick with a person more than other things.

Student Reactions

Another said: This unit really helped me. I think every class should have one. It probably cleared up a lot of difficulties students are having and maybe even helped them to know that religious life is their vocation. A third added: I learned a lot that I didn't know before, and I can truthfully say it helped a great deal in deciding my vocation for life. Another commented: This unit was very interesting. I am not saying this because you may find out who I am. It made me think of things I never thought of before. I know it helped me and many more girls.

These, too, were typical reactions: I think the talks about vocations were very interesting, and you gave us all a fair chance to ask any questions, and then you explained to us fully so we could understand. And this: I enjoyed the unit mostly because it made me think a little more seriously about my vocation and how much I need God's help to know it and, what is more difficult, the strength and grace to follow it.

Talk Herself Out of It?

Much as we need more Sisters for our crowded schools and for those yet unbuilt, I feel a pang of sympathy for the girl who penned this reproach: Why couldn't we have taken this unit at the beginning of the year or before retreat? Now I'm going to spend the summer talking myself into believing I don't have to go. Because the idea of giving up a possible future family and home to be a nun is rather maddening!

The exclamation point is hers, but the state of mind is one that all can understand. Maddening is the word.

Personality Development in the Classroom

2. Interpersonal Relationships

TO BE is to-be-in-a-world. This is a phrase that we find in the thinking of the famous existentialist, Heidegger. In other words we cannot conceive of a man existing in a vacuum; he exists, if at all, in a world. He is part and parcel of a situation, or he simply isn't.

I should like to phrase this truth another way. To be is to-be-related, or, if you will, to-be-in-a-world-of-relationships. By the mere fact that one is, he is related: to things and to persons. It is impossible to exist, to live, and to live a totally unrelated life. We are part and parcel of a whole network of relationships, some proximate, some distant, some more significant, some less significant, some interpersonal, some impersonal. And these relationships do not stop until they have somehow comprised the whole of reality, including God Himself.

We are unrelated to nothing or no one. We are related to everything, to everyone one way or the other, sooner or later. Thus, to attempt to live as though one were not is to court disaster, the panic of isolation, veritable insanity. For it is not only not good for man to be alone, it is impossible. Consequently it is only a question of time until such a person ceases to function as a human being. His efforts result, not in the realization of an authentic achievement, but in the loss of a sense of reality. Ironically enough, such a one ends up more helpless and dependent than ever on the very realities, persons and things, from which he tried to escape.

The above remarks provide a background for the question of personality maturation and integration that we discussed in the previous article. You see, it is in the field of relationships, personal and non-personal, that we develop the four maturities, physical, intellectual, moral-spiritual, and emotional, that are essential for genuine personality growth. And too it is in the field of relationships that we realize whatever measure of integration we do as a personality.

In a More Concrete Way

Let us put it in a different, more concrete way. The body, as we know, feeds on food. To be sure, it feeds on oxygen and water too, but its principal source of nourishment is food. Now the question we ask is, what does the personality feed on? What is its food for development? Needless to say, this is a vital query for those whose task it is to develop young personalities in an integrated manner. And they need not look too far for the answer.

The personality feeds, not on things, but on people; that is to say, on its relationships with people, its interpersonal relationships. So true is this, that we can truthfully say that in some respects it is the people in one's life that make him, it is the people in one's life that break him. It does not follow from this, however, that the non-personal relationships have no value or significance in the personality's development, for they do. Nor are we maintaining that the personality itself is a helpless pawn in the relational field. We simply are stressing the fact that it is the interpersonal relationships that have the most dynamic impact on the man. All the great emotional experiences in his life are those that have to do with people. This is a truth and insight that is invaluable for a teacher.

When, for example, an individual is hit by some tragedy, like a fire or death in the family, he might easily succumb under the ordeal. But if he has people to rally around him, to sustain, encourage, and reassure him that he is not alone, he can and will manage to survive the ordeal, however catastrophic. People can have this effect on each other, as the life of every one of us proves. Or we can cite the case of the schizophrenic whose withdrawal from life is a flight from reality in general and people in particular. Such a person is frightened by his fellow man, much as is the paranoiac, and he very subtly takes his leave of everyone. On the other hand, his return to reality is, in the ultimate analysis, a return to people. If we were to want scientific backing for these observations, we need only to cite the remarkable work of Harry Stack Sullivan with such psychotics. His achievements with them speak for themselves.*

* Cf. *Contributions of Harry Stack Sullivan*, by Mullahy (Hermitage Press).

Father Murray was for six years on the faculty of Duquesne University, department of philosophy. He is now assistant pastor at Sacred Heart Church, Pittsburgh, Pa. He has also taught grade school and high school. Father has had much experience in the psychological field, counselling, and has worked closely with psychologists and psychiatrists. At present he is taking a course in psychoanalysis at Western Psychiatric Institute at the University of Pittsburgh. He is interested in studying the relative contributions that religion and psychology can make to the understanding and development of man. He is a graduate of St. Vincent College, Latrobe, Pa.



Pendulum Has Swung

Whether we realize it or not, then, our relationships with people are the most significant things in the entire quest for personality growth and stability. It has taken psychiatry a goodly number of years to become convinced of all this, but the conviction is now there, and it is growing. It would be easy to cite book after book showing how the pendulum has swung from the biological emphasis of orthodox Freudianism to the present day appreciations of the impact of culture and interpersonal relationships on the individual psyche. All of which, of course, is of great consequence when we come to examine the matter from the standpoint of the classroom and the pupil-teacher interchange. Certainly, if interpersonal relationships are of such dynamic importance in the development of a given person, it would stand to reason that those that transpire within the limits of the classroom or school should figure prominently in his life as well.

A psychiatrist, when dealing with his patient, sets up a new interpersonal relationship with him, giving the latter's personality new food upon which to feed. Gradually with deep understanding and genuine tenderness he proceeds to bring his client to a solid grip on reality, or at least he attempts to. If, then, this can be accomplished by a specialist working with a shattered personality, certainly the intelligent teacher, dealing with more normal and healthier personalities, can work wonders with the plastic and growing minds of youth—if the teacher understands a few basic things about such dynamics.

Depends on the Degree of Maturity

It will depend, when all is said and done, on the degree of maturity that enters into or permeates the relationship that the teacher sets up. You will notice that I say: "that the teacher sets up." That is precisely what I mean; for it is the teacher, now acting as a surrogate or symbol for the parent, who sets up the relationship. The pupil can no more do this than the child can at home. There he feeds on the psychic food he is served the same as he feeds on the physical food that is placed on the table by the parents. True, as he grows older, he can initiate many such relationships himself, the same as he can learn to cook for himself; but that is only after the parents have brought him along a certain distance, personality-wise. And the same can be said for the classroom. There the teacher, now the new authoritative figure in the child's life, sets up her own association with the youngster. At this stage the child can do nothing but feed on the psychic food that is served. Later on this will change, of course, but not that much. Even on the college level we find the students feeding on the interpersonal relationships with the teacher the same as did the grade or high school pupil—though, naturally, the more sophisticated collegian will be somewhat reluctant to make such an admission.

Whether the student will or will not admit it, how-

ever, is not too important. All that is necessary is, that the teacher understand what is transpiring. If she does and can proceed to capitalize on these psychic facts, great achievements are possible. It depends, I repeat, on the maturity of the relationship, and that maturity must originate with the teacher. Let us look at this matter more closely.

Reduced to a Question of Love

Believe it or not, the maturity issue in the ultimate analysis reduces to a question of love. You see, when all is said and done, there are two great, basic emotions that enter the picture of interpersonal relationships. One is the positive emotion: love. The other is a negative one: fear. It is not a matter of love versus hate, as older Freudians once taught; nor love versus aggression, as later Freudians have come to think. Nor is it even a matter of love versus fear, because this thinking fails to perceive the valuable contribution that fear does make to the personality. Rather it is a question of love and fear, both of which contribute to the good of the personality: love as the great constructive factor and fear the great protective force. These, then, are the dominant factors in every interpersonal relationship, although their influence is not always so easily discerned, especially at first.

It is important to point out here that I have not said in the above paragraph that the personality feeds on love. I have not said it, simply because it is not true. The personality feeds on the interpersonal relationship set up by another, especially by the authoritative persons in the living situations. If the relationship is permeated with love, it will be mature; if it is permeated with fear, it will be quite immature, and the child will suffer from psychic malnutrition. This is sad indeed, but the fact remains that he will feed in either case. It is the interpersonal relationship upon which he feeds, be it good or bad, and his emotional, hence personality, growth will be affected accordingly.

Teacher Inherits Much of Psychic Influence

From what has been said thus far, it is apparent how important the teacher is in this whole psychic picture. No one, of course, will ever replace the parent. Throughout the gamut of one's life, his parents will continue to exercise their influence one way or another, at least symbolically, coloring his thinking and attitudes in ways of which he never even dreams. Be this as it may, however, every relationship in the person's life is significant; and the more important the personality influencing the person the more powerful the impact of the relationship that is set up. Consequently the teacher, being the first significant authoritative person outside the home with whom the child must deal, steps most naturally into the parental role and inherits much of the psychic influence of the parents. This is a fact that should be pondered seriously and reverently by teachers, for it highlights their unique place in the psychic scheme of things. And it

is a sad thing to see educators who fail to appreciate the dynamism they exercise in a child's life (even when the child is a collegian!).

A teacher can change a pupil's life, simply by bringing into it a mature relationship upon which the young mind feeds. Let the youngster say what he wants; let him pretend he hates or doesn't care. These are only reactions, the real basis of which might well be miles from the classroom setting. Whether he likes it or not, he will continue to feed on his relationship with the teacher—and this is the thing that counts. Knowing this, the mature teacher will endeavor to permeate the relationship with understanding and love, keeping the fear at a minimal level lest it spoil the food he is serving. For, as far as genuine personality development is concerned, this is the crucial issue.

Fear Distorts Relationship

It is fear that distorts an interpersonal relationship, handcuffs and even paralyzes love, and twists a personality. Yet keeping it out of the picture is easier said than done, because it is the one emotional factor with which we are most conversant. Perhaps you will think this statement a bit unwarranted, but further thought on the matter will convince you of its truth. To be brutally frank with ourselves, we not only do not love maturely and consistently, but we actually exploit fear. For instance, we threaten to flunk, to expel, to put out of the room, to use detention class, to bring in the parents, to denounce publicly, etc. We threaten all over the place under the guise of preserving discipline, though sometimes we do so very subtly, oftentimes too, unconsciously. Why? Because we ourselves are actually afraid, and our own fears are constantly influencing our relationships with the children who depend on us to provide the rich, solid food that they need. The child does not realize all this, of course, but the teacher must become cognizant of it. For that matter, any one in an authoritative position should be aware of

these workings of fear. Invariably his difficulties in relationships with his subjects tie in closely with his own conscious and unconscious fears, over which he is constantly stumbling.

Fear, of course, has its contribution to make, but as a protective measure. This is its real and invaluable function. There is nothing so effective as fear in enabling man to muster up all his resources in the minimum of time. Thus it does serve its purpose in protecting the individual threatened. Unfortunately, because it is so effective, we are wont to exploit it in our interpersonal relationships, be they in the home, at work, at play or in the classroom. Thus we unhesitatingly and thoughtlessly throw fear into another at any provocation, however inconsequential, never stopping to realize that this is precisely what everyone else has been doing to the same person. As a result the anxiety which originated in fear-filled relationships in the first place is now intensified by relationships that should be designed to calm it.

If fear were restricted to its proper use, there would be little of its paralyzing effects seen in the world. Unfortunately this is not the case; and the sad truth is, that we do use it on others the same as others have used it on us. Meanwhile we are thwarting the operations of love, or at least minimizing its creative influence, and both the child and teacher (to say nothing of society) suffer accordingly.

So That Child Never Loses Self-Respect

As the authoritative figure in the classroom, a teacher should handle all interpersonal relationships with the child in such a way that the child never loses respect for himself. This is the practical point in the art of communicating love; and communicating love, as should be apparent by this time, is paramount. Otherwise this great, dynamic, constructive force remains sterile. Love is not enough; it must be conveyed to the other, the child in this case. This, of course, calls for much understanding, patience, and maturity on the part of the teacher. Thus, if she is a victim of her own fears, it will prove well nigh impossible to deal with the youngster in a truly loving manner. More likely than not, the latter's antics will be completely misunderstood, interpreted as a threat to her dignity, authority, or person, and result in some retaliatory, defensive measures on her part. That all this in turn only serves to intensify the child's own problems goes without saying. How different it would be in the room of the teacher who understands the dynamics of fear, who can recognize it in her children, and whose own fears are sufficiently controlled to enable her to listen, understand, and love in her dealings with them. Blessed indeed is the class whose teacher knows how to love.

In his work, *Conceptions of Modern Psychiatry*, Sullivan makes a penetrating observation. Self, he says, is made up of reflected appraisals.** This is not

** Norton Press, N. Y.

(Continued on page 521)

A scene from *Open House* at Cardinal Dougherty High School, Philadelphia, showing business students demonstrating the use of various calculators and transcribing machines. The checkerboard effect on bulletin board is display from shorthand and typing classes, *This Is Marriage*, from Pius XI's encyclical. It is adapted from "Dynamic Shorthand" edited by Sister Therese, O.S.F.



COLLEGE OF SAINT TERESA

Winona, Minnesota

The College of Saint Teresa is a liberal arts college for women and is dedicated to the intellectual development of the student in an atmosphere and surroundings which foster her social and spiritual growth. The curriculum emphasizes the liberal arts and provides a basis for professional and apostolic work. The College was founded in 1907 and is largely a residence college. Living together with other young women offers the opportunity of sharing experiences, cultures, and ideas. A characteristic spirit of friendliness is evident among all Teresans. Alumnae of the College of Saint Teresa now numbering 2500 are engaged in teaching at the elementary, secondary, and college levels, in administration, in business, in research, in medicine and government positions in practically every state and in foreign countries.

LOCATION

The College of Saint Teresa is located in one of the most beautiful cities on the upper Mississippi. Its climate in spring, summer, and autumn is unsurpassed and its winters are healthful and invigorating. Five railroads serve the city and fourteen streamliners between Chicago and Saint Paul pass through Winona every twenty-four hours. Winona is within five hours north of Chicago and one and one-half hours south of Saint Paul by streamliners. There are buslines, principal north-south and east-west state and federal highways, and a class-one airport.

ACCREDITATION AND AFFILIATION

The College holds membership in the North Central Association of Colleges and Secondary Schools and is accredited for preparation of elementary and secondary teachers at the undergraduate level by the National Council for Accreditation of Teacher Education. The Department of Nursing is accredited by the National League of Nursing. The College has been a member of the American Association of University Women since 1918. The current enrollment of 778 students represents 25 states and 11 foreign countries.

OBJECTIVES

The aim of the College has been from its inception the education of apostolic women, women whose fulfillment of their vocations, whether in the religious life, in marriage, or in the single life, bears witness to their Faith. Its primary purpose is to guide intellectual development, for the vocation of the student in learning and her goal is truth. Intellectual growth, however, though of first importance, is but one phase of the complete development of the person. Therefore, the College provides the environment and the facilities for the spiritual and social growth of the student. Through various co-curricular activities, the College encourages the student to apply and use her knowledge and her skill; it endeavors to instill in her the conviction that every gift, particularly the gift of intelligence, and every opportunity is of greatest value when shared; for as Saint Francis once said, "One has just so much learning as he puts into action." The student at the College is educated in the Franciscan spirit of looking on all that she has as possessed for the glory of God and the good of her neighbor.

FACULTY

The College is staffed by the Sisters of Saint Francis, Congregation of Our Lady of Lourdes, Rochester, Minnesota. The Dominican Fathers of the Saint Peter Martyr Priory, Winona, serve as chaplains and instructors in theology. Lay men and lay women.



LIBRARY

The Library of the College of Saint Teresa has 55,000 volumes and over 300 periodical listings.

CURRICULUM

The College confers the degrees of Bachelor of Arts, Bachelor of Science, and Bachelor of Science in Nursing. Majors are offered in Biology, Chemistry, Classical Languages, Elementary Education, English, History, Home Economics, including Foods and Nutrition, Modern Languages, Music, Nursing, Physics, Philosophy, and Social Sciences. Minors are offered in Art, Business, Psychology, Speech, Drama, and Library Science. Modern languages, French, German, Spanish, and Russian, are taught by the aural-oral method in the Hill Family Cooperative Language Center.

CO-CURRICULAR AND EXTRA-CURRICULAR ACTIVITIES

The courses in religion and philosophy provide the basis for the student personnel services carried on at the College of Saint Teresa. Faculty counselors live in the residence hall. To assist the individual student in her educational and vocational planning, the College provides counselors. The College maintains an active placement bureau.

A well-integrated academic and social program is carried on with the nearby College for men—Saint Mary's. Proms, Mixers, Clubs, Dramatic Productions, Cooperative Seminars, and other activities are jointly sponsored by the two Colleges.

An inter-collegiate planning board consisting of representatives from the two Colleges plan the social events which afford opportunities in many and varied areas.

The Student Council serves as a coordinating body for student activities and as a channel of student opinion and action. It is affiliated with the National Federation of Catholic College Students and with the National Student Association.

ADMISSION REQUIREMENTS

An applicant must be graduated from an accredited high school in the upper half of her class, endorsed by her principal and pastor, and she must earn satisfactory scores in the College Entrance Examination Board Scholastic Tests and three of the Achievement Tests, one of which must be English. The other two may be of the student's choice. Advanced standing will be granted if very exceptional test scores are earned.

EXPENSES

Tuition (annual)	\$700
Board and Room (annual)	\$700
Fees (annual)	\$ 75

SCHOLARSHIPS, STUDENT AID

A limited number of partial tuition scholarships are available. Scholarships are based on academic excellence, need, and the intention of the student to earn a degree at the College of Saint Teresa. Scholarships granted are renewable, other conditions being satisfactory. Scholarship applications must be filed before April 15. Funds are available at the College for loans under the National Defense Student Loan Program. The Kellogg Foundation, through a grant to the College, has provided financial assistance in the form of loans to students in the nursing program. Part of a student's expenses may be earned. The opportunity to work, however, is not ordinarily granted to first semester freshmen.

ILLUSTRATIONS

Opposite, from top: Sunrise ceremony of Pledge Day on Lourdes Court, with Lourdes Hall in background—a residence hall; Teresan orchestra; Chapel of Saint Mary of the Angels, "heart of the campus"; traditional May Crowning ceremony by Sodality; Teresan in basic program of collegiate nurse becomes acquainted with pediatric department at St. Mary's Hospital, Rochester, Minn.; the natatorium in Lourdes Hall.

This page, from top: In the Hill Family Language Center, a tape-recorder-equipped language laboratory; the "deck porch" overlooking the Bufts of Winona; tennis on St. Michael Field; Teresans in art class; principals pose in "Kiss Me, Kate"—jointly produced by the College of St. Teresa and St. Mary's College; Teresans in basic collegiate program in nursing in operating theater, St. Mary's Hospital, Rochester, Minn.



Cooperation in School

THE PURPOSE OF THIS ARTICLE is to take a few principles which bring people together in the "co-ops" and apply them to school life. The thesis is that, if these principles permit men to live and work together in one form of human endeavor, these same principles should be able to attain the same results in another and equally important facet of life.

Our Catholic schools should be an organic society with each part contributing to the successful education of the whole man, but, in many instances, I am afraid, that the school is run on a "charismatic leader" basis with the teacher riding high in the saddle. As a result the student submits to being talked at, yawns wearily at the end of forty-five minutes and moves on to the next period, where a similar process is endured for four long years of high school—and we call this a training. But this need not be, and, in fact, in most schools we make at least a polite gesture towards the principle of subsidiarity by permitting the student, individually or in groups, to share in the government and operation of the school.

In some schools, a great deal of the administrative work of lesser importance is handled by the Student Council, who in turn share the responsibility with the officers of the individual classes. If this group of officers has been elected by the students, it is possible for a great democratic spirit to exist in the school, without detriment to the respect due to the faculty or to the authority of the school administration. In five years as senior counselor of a large high school for boys, I have had many serious cases of discipline handled very neatly and efficiently by the senior class officers and the student council without any assistance or interference at all on my part. It is amazing what boys will do if they feel a sense of responsibility for a problem in some segment of school life. Yet because it requires patience to awaken this feeling of responsibility and to channel properly the initiative and ambition of the boys, we find it much easier to take over the whole situation ourselves. It is true that a teacher will be able

to do a more efficient job and do it in less time, but are we in the business only to get things done?

Work Done by Hall Guides

Another job of this type is the work done by "hall guides"—boys who are assigned to certain strategic spots in the school to keep traffic moving in the proper direction or to take care of visitors, either welcomed or un-welcomed, and to guide them to their proper destination. This saves the people in the office a large number of interruptions during the school day and also keeps disturbances to classes in session down to a minimum. The principal who must meet and direct every person who enters the school building does not have much time for necessary administrative work in the office. On the other hand, here is a function which can and should be passed on to a lower group in the school hierarchy. The boys in such a set-up realize automatically that the school is theirs and they are responsible for good order and discipline. It is a great boost to their morale and a marvelous way to develop that *esprit de corps*, which we call school spirit.

The Spirit of Unity

Unity is a basic principle of "co-ops" which is also necessary for the good order of any school. Most teachers are conscious of the tremendous amount of work that can be done with a class which pulls together as a team. It is possible, however, that in our desire to have our program run efficiently we sometimes cause situations which militate against a unified spirit in the school. For example, we sometimes make too much ado about class and divisional distinctions, especially senior privileges, to the detriment of the poor lonely freshmen who are almost automatically the most neglected among the student population. Actually, they need the greatest amount of attention and sympathy. Schools in which seniors and upper classmen are served before all others in the cafeteria, teach, in practice, a lesson opposed to that of communal worship impressed on them at the Mass which the fellows have just attended as a unified group. On the other hand, a spirit of unity is developed in a school where the freshmen are greeted with, "Welcome, little brother," rather than by hazing and silly nonsense. I watched on one occasion as a group of freshmen girls from a Catholic high school were paraded down the main street of the town, faces painted, clad only in pajamas, distributing sheets of paper tissue to the passers by. A fine thing to remember for four years of high school life!



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We must mention also the great amount of harm done to the unity of the school by closed societies and fraternities. Anyone with the least Christian feeling can understand how foreign such groups are to a Catholic school; yet they exist and do a great deal of harm by splitting the school into warring factions.

We can learn a great deal from the cooperative movement on this point of unity. Anyone who has read about and discussed the point knows that the secret of success is to accentuate the basis of unity and to play down the elements of possible friction and disintegration. Can't we learn that lesson? The technique is not that profound; and certainly, we have a powerful basis for unity in our doctrine of the Mystical Body of Christ. This holds good also for the next principle, universality.

Equality in Diversity

The principle of universality means that the good results of cooperatives are open to any man of good will despite his race, color, creed, political ideas, or standing. Here we have a proof in the real order that all men can and do live together in peace and harmony for the common good.

In school life this principle can be applied in several ways. First of all the teaching staff must reflect the all-embracing charity of Christ in their dealing with the students who apply for admission into the school or classroom. This means that negroes should not be excluded if they have all the qualifications, scholastic and financial, for admission. Yet we know that in many schools, Catholic in name only, negroes are not admitted simply because the white parents might object. In many cases the fear of such objections are more imaginary than real. Furthermore, I think we should open our doors to non-Catholic students wherever possible, and give them the benefits of Catholic education.

There is also an application of this principle in the choice of students for offices or honors. Favoritism in this matter on the part of teachers is not Christian and likewise detrimental to the good order of the school.

On the part of the students, we should strive to build up a spirit of friendship for all fellow students on a basis of the dignity of the individual person. This can be achieved by our own spirit of judging a student on his own merits rather than his family connections, and then, of course, by our positive teaching of the doctrine of the Mystical Body. In the real order of school life, students are quick to sense the attitude of the instructor and to react to it. At the same time, they are quick to realize the merits of their fellow students and know whether or not he is worthy of the praise or office bestowed upon him. Hence it is good to permit the students to elect their own officers, vote on the admission of others who are qualified to enter a particular honor society, and to initiate other phases of group-life in school. At the same time care should be taken to have the students accept backward or neglected stu-

dents into the group in the spirit of Christian charity.

At this point, I would like to mention that a well organized Young Christian Student group, or a sodality group organized along YCS lines, is a powerful tool in the hands of an alert faculty to achieve this spirit of universality in a school. In such an organization we have a group of apostles-in-training who have a clearer vision of the problems than their fellow-students and who, at the same time, have many more methods of contacting the student body and more chances to guide its thinking than any number of teachers put together. I have seen the tone of a school changed and lifted almost a hundred per cent in the matter of four years through the work of such an organization.

We have not touched on such obvious practical expressions of cooperatives as the book store, the school credit union, or the "co-op" cafeteria. We could spend much time on such things, but I feel that they would go far beyond the limits of this article.

Based on the Mystical Body

It is evident that in the above applications of the basic principles of cooperatives to school life, there has been much overlapping. This is true with anything that is as simple as Truth. Breaking down this organic pattern into segments, we find ourselves observing another facet of the same fundamental Truth. The breakdown, however, is good for it helps us to appreciate the beauty of the individual part as well as the attractive unity of the whole.

The main thesis here is simply this: like Catholic education, "co-ops" are built upon the doctrines inherent in the dogma of the Mystical Body. Hence from "co-ops" we Catholic teachers might well learn many lessons in the practical application of this beautiful dogma. We might learn practical methods of making the Faith we teach live in the hearts, minds, and lives of our students. We might learn to make Catholic schools more Catholic.

Personality Development . . .

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true of the ontological self the metaphysical person; but it certainly is true of the dynamic self, the self that functions in life. We do tend to appraise ourselves as others appraise us; I do tend to estimate myself as you estimate me. We see this truth verified every day of our lives. Now the matter is far from being purely academic. A real self-appreciation, self-appraisal, self-esteem (call it what you will) is absolutely necessary to effect any self-actualization in anyone. In turn, then, the more actualization and competence one manifests the greater self-appreciation is developed. It becomes a virtuous circle; but you notice that it all began with the appraisal of self that the child formed during the interpersonal relationships with the significant others in his life: his parents and teachers.

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Teach Girls to Meditate

CAN GIRLS IN THE NINTH AND TENTH GRADES be taught that form of mental prayer that we call meditation? I am convinced that they can be taught. The reason for my conviction is that I have tried it over a goodly period of time with a fairly large number of subjects; and I have some grounds, I think, to be convinced that I have succeeded. The purpose of this article is to inform interested persons as to the nature and steps of my experiment, and how I went about measuring the results.

But before detailing how I went about achieving this goal, it may, perhaps, be necessary to try to justify the goal itself. In other words, is there any clearly worthwhile goal to be achieved and good purpose to be served in teaching high school girls to meditate? I am convinced that it is a very worthwhile goal and that there are special reasons why modern girls should be so taught. Modern society which emphasizes materialism and the cult of the body would destroy all concept of the spiritual. Yet woman's significance lies in her spirituality. The depth of her spirituality depends on the intensity of her interior life. It is in meditation that firm and quiet faith takes hold of the soul. The noise of endless rock 'n roll sessions, the glamour of extreme styles, the current fads, etc., are not the climate of spirituality. Their empty devotees will be ready victims of a pagan world. With the conviction that today's girls need to be fortified with some strong counter-resistant, I began my experiment.

Cross Section of Interest

The two hundred and fifty girls in my religion classes represented a wide cross section of interest and background. Most grew up in the city and immediate suburbs. Many had parochial schooling. They came from high-income as well as low-income families. Their I.Q.'s ranged from a struggling 85 to a top 120 plus.

The experiment was launched unannounced one morning with a discussion of prayer in general. We

talked about what prayer is, the beauty of it, the student's obligation to practise it and her personal need for it. Meditation was distinguished from vocal prayer and was defined as a kind of prayer that is carried on in the interior of the heart and soul rather than externalized in spoken language.

To define mental prayer still further, we called it: "a loving, simple, practical interior conversation with God our Heavenly Father, and with Jesus Christ His Son and our Brother, not in fixed forms of language, but naturally, easily and spontaneously."

The girls seemed to sense at this point that this was something that required their closest attention and cooperation.

Steps Outlined

So, I outlined for them steps to use as a springboard for mental prayer:

1. Make a brief act of the Presence of God.
2. Listen to some truth of faith.
3. Picture Christ in the scene and see yourself near Him.
4. Think on the truth.
5. Start talking to our Lord, telling Him how you feel, whether it be sorrow, joy, gratitude, or love.
6. Promise to do something definite to make your life more Christlike and remind yourself of this frequently by a loving message during the day.

We went over these steps with care. I explained what each meant; I solicited questions from the group. When I was satisfied that they understood fully the progressive steps, I set aside time on the following day for a meditation period.

Cooperated Thoroughly

The girls cooperated thoroughly. They agree among themselves on the need for quiet preparation for proper meditation and voluntarily dispensed with conversation on entering the room in order to be well disposed for this all-important action.

When they had all assembled, we meditated together as follows:

1. I believe, O my God, that You are here in the center of my heart. You love me. I know You hear me, though I do not deserve Your love.
2. Imagine our Lord standing calm and unruffled before one who hands Him the coin of the tribute. See Him. Hear Him.
3. Christ's answer is dramatic and clear: "Render to God the things that are God's." Christ sends me an unmistakable message that day. "Give back to God



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what is God's." He leaves no room for doubt here. I must give back to God what belongs to Him. Some day Christ will ask me, "Whose image and likeness is stamped on you?" I must be able to answer: "Yours, Lord!"

4. Lord, I belong to You body and soul. I was stamped with the seal of the Trinity on the day of my baptism. Day by day, I must give back to You what is Yours. That means my body and my soul, Lord, and all their powers. That means mortification and self-denial. I can't pamper myself. It means controlling my tongue. Dear Christ, I know that when I sin I am letting You down. I love You too much ever to do that. Please give me what it takes to please You and to give You generously what is rightfully Yours.

5. Thank You, dear Lord, for making me Your child. Help me to live always as a loving child. Let me always put You first in my life.

For one week we meditated together. I read slowly, pausing to give them time to ponder. This I did at the beginning of the religion class.

Eventually, I withdrew my help and simply presented the subject for meditation each day. We dipped into the Gospels, the liturgy, the mysteries of the rosary, or one of their vocal prayers for a timely topic. Each daily meditation lasted about five minutes.

Reaction of Pupils

How did they react? After two months of daily meditation, I questioned the entire group. The replies were written and unsigned, therefore I think they were reliable and honest. Here are the results:

1. Are you in favor of a daily meditation in class and should it be continued?

Yes	246
No	4
2. Do you ever attempt to make a meditation outside of the time devoted to it in class? How often? When? For how long?

Meditate daily	188
Meditate occasionally	23
Do not meditate outside allotted time in class	39

Of the 188 who attempt private meditation, the time varied from 5 to 15 minutes daily and the occasion was during a visit to the Blessed Sacrament. However, 20 placed the occasion at bedtime when they say their night prayers. It was perhaps significant that the larger number of those who do not meditate independently were from the group least gifted intellectually. However, they responded enthusiastically to the meditation in class.

3. Have your visits to the Blessed Sacrament increased?

Yes	166
No	75
4. If you care to, please state any positive good you have derived from your daily meditation.

- | | |
|---|----|
| "I have become more conscious of my faults and try to overcome them." | 55 |
| "I feel closer to God and can talk more easily with Him." | 73 |
| "I am more aware of my duties at home and to my family." | 33 |

In addition to the above general answers, here are a few random quotations from the respondents:

- "Meditation calms me down in the midst of the excitement of the day."
 "Things which I never thought of before have suddenly become important and wonderful."
 "I have become aware of God's Presence throughout the day."
 "It has made me love to visit our Lord in the Blessed Sacrament."
 "It has brought me closer to our Lady."

Pupil Meditations Sampled

At the conclusion of our two months of experiment, I suggested that the girls write out in detail a personal meditation. The two following meditations were written by sophomores:

FIRST MEDITATION

A. Dear God, I know You are in my heart. Please let me remember Your Presence always. I am not worthy to address You; please make me less unworthy.

B. "Then, therefore, Pilate took Jesus and scourged Him." What a horrible picture I see! Our dear Lord is tied to a pillar while rough men take turns scourging Him. I am there, and I can do nothing to free Him nor to stop them in their wickedness.

C. This body of Christ is now a mass of welts and bruises; the pain is indescribable. He doesn't cry out; He suffered it for my sins.

D. Oh, my Lord, You are so good and You suffered so much. You are so patient with the soldiers who strike You. No, Lord, You are so patient with me, for it was my sin that really raised that cruel lash. I am sorry, Jesus, for the pain I caused You. Please don't let me hurt You again. Let me remember Your Presence always. When I am tempted, please send my angel to bring this awful picture before my mind, and I shall never sin again.

E. Thank You, dear Lord, for all You do for me. I will say many times today: "Passion of Christ, strengthen me."

SECOND MEDITATION

A. Dear God, You are everywhere, yet You dwell in my heart in a special way. I love You and acknowledge my helplessness without You.

B. I shall meditate on the Mystery of the Annunciation. I shall imagine myself in the little home at Nazareth. I see a beautiful young girl kneeling in prayer.

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The Sparkplug of the Classroom

JUST AS THERE CAN BE NO power in the motor of a car without the sparkplug so in the classroom without the "spark" of an enthusiastic teacher there is little heat generating from the weak discharge of a potential genius who flounders in the dark of temporary ignorance. The teacher is the most important objective factor in disseminating hidden truths in the science of learning. His leadership connotes the hero or the ideal. Once the instructor has gained this approbation from his proteges the generating element has a start. Call it personal influence if you will, it is from this asset an attempt will be made to define the concept, "teacher."

A teacher is more than an instructor who imparts knowledge and skills. In classical writing he is often styled an architect or a builder of nations. Some authors conceive him as an artist or an executive. Yet how inadequate is the "wooden" executive-teacher steeped in the methodology of discipline when compared with the artist-teacher who molds the child into a socially efficient and moral individual! From the viewpoint of Catholic educational philosophy the teacher is the catalyzing agent in the business of learning. The aims of education are derived not so much from the scientific methodology of imparting knowledge as from the projection of the school's objectives geared through the ability, initiative, and personality of the teacher.

Admiration for the Hero

The personality of a religious teacher or a Christian lay teacher is developed in the quiet workings of grace. It is that supernatural striving for the true spirit of charity, for "God is charity; and he who abides in charity abides in God and God in him" (St. John). Likewise from a contemporary writer: "It is only when we have surrendered our personalities to His personality," says Father Hubert Van Zeller, "that we find we have any real personality of our own."¹ Inexperienced youth in his admiration for the

teacher does not always possess a theory of value; however, over the span of time in a particular grade level or adolescent period he usually comes to a discernment in choice. Gradually the choice is for the teacher who is understanding and sympathetic with his little problems. Sometimes his problems are far from being trivial. That is, they are not trivial for him.

Admiration for the teacher begets rapport, and youth with the proper stimuli usually interact. This is true of teenagers; younger pupils, however, because of their immaturity will sometimes admire a teacher for his skill in athletics, and crown him champion. This shallowness of judgment is due to their limited powers of appreciation as adolescents. It is common experience that when teachers are admired for their shallower traits, then pupils too must be equally shallow. Their choice is for the trivial; nevertheless, youth can be indoctrinated toward nobler characteristics of a real hero. This proves also the futility of the teacher's attempt to be popular.

Proper Stimulation of Hero Worship

The nobler the teacher's virtues the more wisdom is exhibited in the pupil who admires them. No one takes the hero worship of Hopalong Cassidy very seriously because of its triviality. The proper stimulation of hero worship is the job of educators. With Christ as Exemplar, the teacher must be an *Alter Christus* in thought, word, and deed, and this can never be accomplished unless the teacher himself is imbued with the hero worship of Christ, the ideal Master. The more he is in love with Christ the more will he imitate His asceticism. Saint Catherine of Siena proved the efficacy of that truth. She, a teacher of teachers, directed popes and cardinals; emperors and queens listened to her because of the Charismata infused by predilection. God was pleased with her self-denial and abnegation. Yes, every calling in life demands a certain amount of self-denial. The happiest teachers are those who forget themselves and spend their energies unstintedly for the good of youth. "The Lord loves a cheerful giver," says Holy Scripture, and noble traits indicative of self-sacrifice soon portray themselves on the screen of youth's mental video. The more he admires this teacher's nobility of purpose, the more he is drawn to imitate it.

Misled in Choice of Standards

Unless educators portray the nobler qualities of



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¹ Van Zeller, Rev. Hubert, *We Live With Our Eyes Open*, Sheed and Ward, New York, p. 40.

personality the pupils will be misled in their choice of standards. The hero or idol who gives dress foremost attention is stimulating a negative approbation in comparison with one who pursues nobler aspirations. The teacher cannot give what he himself does not possess. It is not enough to expound great theories of heroic virtues, for he ought to be exemplary in portraying his ideas of what is truly great. His idealism motivates the proper stimuli in the souls of his pupils. The pupils' imitation of virtue is the core curriculum for the instructor's continued advanced study. Often this "sparkplug" of the classroom is like a legacy that pupils ever recall in later years.

In this materialistic age of secularism American teachers are *obliged* to practice the counteracting virtues of genuine integrity of mind and heart in order to rescue their charges from the tentacles of an alluring, sensate America.

Frivolous Approach to Life Scintillated

The sparkling flash of video and cinema highlights the leisure time of youth. To them, the night-club scene is not trivial. It does lack value, for few saints are listed in the martyrology as having achieved their celestial goals in the grandeur and frivolity of court life, or the romantic night club.

In helping pupils to develop a sense of values, the various branches of the curriculum emphasize the personal, religious, social, intellectual, emotional, esthetic, recreational and physical nature of the educand. Youth learn about such values best by observing and sharing in the conduct of exemplary adults and youthful companions whom they admire most. It follows then that moral and spiritual values must of necessity be lived in the school by teachers and students alike.

Virtues of Conscientious Teacher

What are the virtues of a conscientious teacher? An aggregate of virtues embracing all is *charity*. Each influencing characteristic calls for special attributes of goodness. Patience is needed in time of excitement; understanding when the pupil searches for a friend to direct his faltering steps. Occasionally, the industry of the "plodder" teacher ought to be tempered with a sense of humor. The teacher with the self-sacrificing spirit assists pupils beyond the scheduled period of teaching and soon is labeled a real friend of youth. Idealism on the part of the leader usually awakens a response in youth. In matters pertaining to religion or the spiritual life, the teacher ought always be reverent. Youth expects this. When the occasion presents itself either in the formal teaching of religion or at special times of prayer, as for instance the students' annual retreat, the teacher can inspire greater love of God. In his private prayers too, he communes often with God in the interests of his students.

Another in the category of the teacher's virtues is efficiency. Efficiency comes with experience; yet younger teachers soon learn the techniques of effi-

ciency by humbly accepting the help of older, successful teachers. With scholarship heightened by skill, the efficient teacher is so because he has been able to get across to his pupils the knowledge and skills that bring success to the educands.

Impart Theory of Values

One of the important fundamentals to impart to students is a theory of values. With this comes discretion or discernment, an index to superior intelligence. Only the unthinking and gullible, jump at conclusions before sufficient discernment is made when judging. Prudence, one of the cardinal virtues, is allied to discernment and is emphasized in the school's program of guidance. After all, education is guidance in achieving the simple goal of "a good and perfect Christian." During these critical times of world strife, the other cardinal virtues—justice, temperance, and fortitude—are also imperative to reach this goal. The good and perfect Christian youth will get along with others. The love of God and neighbor is the fundamental objective of their Catholic schooling as it has always been, from the very first school of our Saviour. With a jealous tenacity the Catholic teacher holds on to this principle. That is why he must be the "sparkplug"—a promoter in the higher life of man. Pupils are thus directed by close association with a teacher whose life is dedicated by vow to noble principles.

Personality Development . . .

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Thus is it imperative that the teacher never cause him to lose respect for himself—even if she is spanking him.

Two Great Desires

There are two great desires in the heart of every man, including the teacher: to love and to be loved. There are no exceptions on the face of the earth. When, instead of utilizing this insight, we start employing fear to develop another's potentials, the whole process goes awry. True, there are times when we are seemingly helpless; in which case we meet the emergency as best we can, if needs be, even with fear. But we can never be satisfied with this procedure, or with ourselves for using it. Nor dare we forget that there is a better way of handling such situations, even though we were incapable of using it at the time; and furthermore, that this other way, if given a real chance and time to take hold, will eventually issue forth in results that fear could never hope to even touch, much less duplicate or surpass.

Such, in brief, is the story of interpersonal relationships, one of the greatest factors in the classroom's contribution to personality integration and development. It remains now to consider some of these great truths in the light of supernatural insights. This we shall do in the third and concluding article.

Restoring True Education—A Christian Synthesis

A CURRENT PROBLEM for the Catholic educator is the presence of many Catholic students in the undergraduate departments of secular universities. Assuredly, it is a situation which has many ramifications, moral, and academic.

The purpose of this article is to examine briefly the history of the modern university; indicate some of its present difficulties; and propose ideals which must be implemented into its curriculum. The nature of this article is exploratory, fundamental to an appraisal of a difficult and delicate situation.

In order to understand the present intellectual plight of the modern university, we must clearly understand the process of fragmentation which has confused science (*scientia*) and ignored wisdom (*sapientia*). This process of fragmentation was inaugurated during the fourteenth and fifteenth centuries. Further devastation was made by the Renaissance and the Protestant Revolt. The natural sciences were separated from philosophy and philosophy was severed from theology. Philosophy, no longer guided by theology, was unable to order the various sciences. Philosophy, a rational science, embraces all the other sciences, since its material object is all being. However, it must needs push onward until it finds its completion in the supernatural science of theology. Philosophy, a natural science, can never satisfy the supernatural needs of man, man with an immortal soul and a supernatural destiny. This, then, was the medieval hierarchy of knowledge: the natural sciences were ordered by philosophy, and philosophy in turn was directed by the eternal truths of theology. With the destruction of this synthesis, theology could no longer influence philosophy and the other sciences. Philosophy could no longer harmonize the subservient sciences and these became as so many separate unities with little or no connection with one another. This process of fragmentation has redounded not only to the intellectual but also to the moral detriment of man.

Must Have Clear Concept

We must also have a clear concept of the terms "science," "knowledge," and "wisdom" to understand this trichotomy of theology, philosophy, and the subservient sciences. Science is defined as *cognitio certa per causas*. Science is as varied as the manifold fields that it inves-

tigates. There are many sciences; each is distinct by reason of its proper material and formal objects. The end of science is the acquisition of knowledge. Knowledge is the formation of judgment based on objective reality. The various sciences and philosophy, since all rest on the natural plane, need direction from a higher corpus of knowledge. This higher corpus which must direct all man's intellectual endeavor is theology. Since philosophy deals with ultimate causes and theology with "the" Ultimate Cause, both constitute "wisdom." There is a wisdom of the natural order and a wisdom of the supernatural order. Hence St. Thomas Aquinas says:

A wise man in any branch of knowledge is one who knows the highest cause of that kind of knowledge, and is able to judge of all matters by that cause; and a wise man absolutely, is one who knows the cause which is absolutely highest, namely God.¹

All science, all knowledge, to be integral, must rest on these three objective realities:

1. The reality of man and the world in which he lives.
2. The reality of God who created both man and the world.
3. The objective relation between God and man called religion.

With the omission of any of these basic elements, no science would be complete, because the judgments formed on the basis of its material would not be in conformity with reality. We say that knowledge, as a process, may be considered as the comprehension of relationships. Yet, men today are ignoring the primal relationships: matter with spirit, creature with Creator, man with God. These are the concepts which must influence all science and serve as a focal point for all knowledge. Newman said, "all branches of knowledge are connected together, because the subject-matter of knowledge is intimately united in itself, as being acts and works of the Creator."²

Have Lost Internal Unity

Through the rejection of Christian theology and philosophy, the various sciences have lost their internal unity. They no longer retain their proportion or symmetry which should mirror the order and harmony of God Himself. They have gone their separate ways, and their disorder and confusion is reflected in our world today. The unifying principle of wisdom has been lost, of which the Angelic Doctor says:

Father Skelly is a member of the faculty of Archbishop Carroll High School, Washington, D. C.

It [wisdom] rightly judges all things and sets them in order, because there can be no perfect and universal judgment that is not based on the first causes. . . . Wherefore according to the different kinds of knowable matter, there are different habits of scientific knowledge; whereas there is but one wisdom.⁴

It is gratifying to see that scholars are becoming more aware of the intellectual achievements of the Middle Ages. The cathedrals—yes, all must acknowledge these manifest examples of medieval idealism. The poise and balance of mass and weight in the Gothic cathedral has always secured recognition. But there are other cathedrals which medieval man has built which also demand our attention. Watkins points out the “social cathedral” of a Christendom united, at least in theory and ideal. There is also the “intellectual cathedral” of Scholasticism with its crowning achievement, the *Summa*. Finally, there is the “literary cathedral” of Dante’s *Commedia*.⁵ Our interest is in the “intellectual cathedral.” We shall try to understand what it was, why it failed, and finally how this failure is affecting our intellectual progress today.

Variety Hierarchy of Study

Certainly one element which is very apparent in the Gothic cathedral is the variety of detail which is harmonized by an over-all unity. The “intellectual cathedral” also has this quality. There is a variety hierarchy of study. The medieval curriculum opened with the Trivium (grammar, dialectic, and rhetoric). At this stage, the basic literary tools were entrusted to the student. The next stage was the Quadrivium (arithmetic, music, geometry, and astronomy: the sciences of number and measurement). On this foundation was built the superstructure of philosophy and theology. Above the sciences, philosophy, and above philosophy, theology bore sway. “We may compare then these elements to the successive architectural components of the contemporary cathedral as it rose from the foundation through arcade, triforium, clearstory, roof, and tower to the crowning spire.”⁶ This was a synthesis that could claim proportion, symmetry, and unity among its properties. Its object was a universal knowledge, since a universal religion could be satisfied with nothing less.

St. Thomas Brought Completion

It was in St. Thomas Aquinas that this synthesis was brought to its completion. Gilson tells us:

He undertook to build up a complete exposition of the Christian truth, he did not scruple to borrow for his technical equipment from the Pagan Aristotle, whose logic, physics, biology, ethics, and metaphysics were then transformed by his medieval disciple into as many elements of a Christian synthesis.⁷

This was the culmination of the medieval ideal. “There was a horizontal movement of the human mind still,

however, subject to the predominant vertical movement.”⁸

Distinguished Philosophy and Theology

Some have accused St. Thomas of separating philosophy from theology, thus indirectly attributing to him the subsequent aberrations of human reason together with the anarchy of modern science. He did not separate philosophy from theology; rather, he distinguished them. He allotted to each a specific role. He conceived philosophy as a distinct discipline from theology without removing it from under the direction of theology. In his *De Veritate* St. Thomas tells us, “Faith takes man by the hand, puts him on the right road and goes along with him as long as he needs protection.”⁹ St. Thomas did not set up an antithesis, but rather specified scientifically the respective roles of the constituents of this synthesis.

The Thomistic synthesis did not dominate very long. “The philosophy of the fourteenth and fifteenth centuries pressed one aspect of truth to the detriment of other aspects and divorced what Thomism had happily wedded.”¹⁰ The seeds of fragmentation were planted during these centuries. Emphasis was laid on schools and personalities, rather than on the sincere search for truth. It was the period of commentaries and commentaries on commentaries. It cannot be denied that the scholastics brought much opprobrium on their own heads by their ceaseless argumentation, for philosophy was becoming very unruly. Theology desired the aid of philosophy, but was unable to trust it. Gregory IX reminded the masters of the University of Paris that philosophy, the handmaid of theology was bidding to become the mistress. These internal elements, coupled with various external factors, distorted the delicate balance of the medieval synthesis.

Counter-Reaction Set In

A counter-reaction set in against Scholasticism. Jacopone da Todi exclaimed that the sophistry of Paris was destroying the simplicity of Assisi. Gerard Groote took for his motto, “*Contemptus saeculi et imitatio humilis vitae Christi*.” Another aspect of this movement is found in Petrarch and Erasmus, who were humanists and anti-scholastic. Both postulated a return to the simple but sublime Gospel. Both had a liking for pagan moralists.

With the Reformation, Catholic philosophy and theology suffered a severe attack. Some of the invectives of Luther against philosophy are classic in their own peculiar way. With such contempt aimed at these two elements of the synthesis, the other sciences were freed from their dominion and thus, for better or for worse, could go their merry way. It was a tremendous price or “freedom,” but the synthesis was resolved. The process of liberation was carried further by the Renaissance.

There is a tendency to judge the Renaissance solely in the light of its literary and artistic achievements.

Certainly they are truly great, but such an evaluation is far from complete. Many aspects of the Renaissance are wholesome, while many are not. "The Renaissance has its beginning in the self-discovery, the self-realization, the self-exaltation of man."¹¹ There was a conscious shift from the supernatural to the natural. That conviction of "other wordliness," embodied in the phrase "*terrena dispicere*," was lost. As Dawson points out,

The Renaissance turned men from the eternal absolute to the world of nature and human experience. They rejected their dependence on the supernatural, and vindicated their independence and supremacy in the temporal order. This self-affirmation led to the denial of the spiritual foundation of his freedom and knowledge.¹²

Such a procedure could only produce intellectual and moral disorder.

After the Renaissance, when the empirical sciences began to develop, these could not look to philosophy for positive direction, for philosophy had become negative. It had degenerated to Scepticism. Descartes, who wanted to start all over again, fell back into Scepticism. The next step was the dogmatic empiricism of Locke, again followed by the radical Scepticism of Hume. Then followed Subjectivism, Positivism, and a host of conflicting "isms." Such has been the sad tale of philosophy.

Empiric Enters the Scene

The medieval mind had been quite content to digest and assimilate the Grecian corpus of the natural sciences into its synthesis. With Francis Bacon, however, the empiric enters on the scene. At first, the growth of the natural sciences was imperceptible, but gradually it assumed amazing proportions. So great was their strength by the time of the Industrial Revolution that they were able to reorganize the political, economic, and social structure of Europe and America. Yet they worked havoc in the intellectual sphere. These sciences adapted philosophy to meet their own materialistic end. The mistress became the slave, and the few rags bequeathed her were a deterministic psychology and a utilitarian ethics. So great was the concentration on these particular sciences, that not only was the master-plan of knowledge distorted but the Master Himself was spurned. Through the despotic rule of these former servants, man became dependent on material forces to an ever greater degree. He became part of a system which his own genius had created. He gradually lost not only his individuality but also his superiority, and fell back into nature. Amazed and terrified, he discovered himself "stripped of his glory and freedom and left as a naked human animal shivering in an inhuman universe."¹³ Science had degenerated into "scientism," so much so that our age is the era of the "specialist." Dawson declares,

A scientific specialist or a technologist who has

nothing but his specialism is not an educated person. He tends to become merely an instrument of the industrialist or the bureaucrat, a worker ant in an insect society, and the same is true of the literary specialist, though his social function is less obvious.¹⁴

Peguy has stated, "Never has the temporal been so protected against the spiritual; and never has the spiritual been so unprotected against the temporal." To verify this statement, one has only to take a quick glance at the flimsy educational structure that has been erected since the nineteenth century. Through grammar school, high school, college, and university there has been inaugurated a methodic negation of the supernatural. This process is called "secularization." Leon Bloy summed up the situation well when he wrote, "The name of God is so far from your thoughts that it would not even enter your heads to take it in vain."

Moral Aspect Gravely Distorted

Up to the beginning of this century, at least the existence of God, man's dependence on God, and man's duties towards God were recognized. Such is not the case at present. In the lower levels of the modern educational structure, the moral aspect of education is gravely distorted. The basis of morality has been reduced to a vague fraternalism or a sense of moral propriety. Stealing is wrong because it is not "nice." On the college and university level, there is a flat rejection of the moral law, while the notions of concupiscence, redemption, and salvation through a divinely instituted church is regarded as absurd. Such a pathetic state of affairs in the moral sphere is in no small way the direct result of the distressing conditions in the intellectual sphere. The will needs direction; but a confused intellect, steeped in error and ignorance, can hardly give effective direction. There is "chaos of thought and passion, all confused." We shall briefly consider the obvious discord in the higher levels of our modern educational structure.

Tremendous Scope of Courses

In looking over a university catalogue, one cannot help being over-whelmed by the tremendous scope of the courses which are offered. One will find just about everything from a seminar in Plato to a course in piano tuning. Yet one searches in vain to find some common denominator for all these courses. Is there not some unifying principle for all this knowledge? These courses present themselves to the student as so many obstacles to be overcome before a degree can be granted. These courses are conceived as units of knowledge which contain material to be mastered or accumulations of facts that are relative to making a living but not to living as such. Our universities have become conglomerates. They have usurped the name of "university," which implies not only breadth of subject matter but also a systematic composition of this matter.

Let us take a few examples. History, reduced to its basic elements, is an orderly account of significant human activities. Such a science demands a selection of facts, and every selection presupposes a principle of selection. Certainly the fact of all facts in the history of man is the fact that God became man. From this specific event, all events in man's history take on their proportion and significance. This fact throws light back to the creation of the world and forward to its end. All events must be seen in this light; it is only in the light of the Incarnation that human history can be completely understood.

In the field of natural sciences—how could one properly understand these sciences without a knowledge and appreciation of the fact of creation? The very elements that are handled proclaim, in their own mute way, the transcendence and power of God. Yet men are working with physical laws while failing to reason to a Legislator. How can sociologists and economists undertake to solve the problems of mankind if they do not know what man is? It is comparable to making the attempt to solve a problem in calculus without even a rudimentary knowledge of arithmetic. What psychologist would attempt to build his house without a foundation? Yet, many are attempting to build the structure of a science which treats of the soul, while they have not grasped the fundamental concepts of the soul's simplicity, spirituality, and immortality. As one author put it, "It is *Hamlet* without *Hamlet*."

(To be continued)

¹ *Summa Theologica*, Pt. II-II, Q. 9, Art. 2.

² Cf. Valerius J. Jasinski, "The Menace of Confusion in Religion," *Homiletic and Pastoral Review*, LI (February, 1951), p. 415.

³ John Henry Newman, *Idea of a University* (New York: Longmans, Green and Co., 1912), p. 99.

⁴ *Summa Theologica*, Pt. I-II, Q. 57, Art. 2.

⁵ Edward Ingram Watkin, *Catholic Art and Culture* (New York: Sheed and Ward, 1944), p. 65.

⁶ *Ibid.*, p. 69.

⁷ Etienne Gilson, *The Unity of Philosophical Experience* (New York: C. Scribner's Sons, 1937), p. 275.

⁸ Watkin, *op. cit.*, p. 57.

⁹ *De Veritate*, XIV, 10, Resp.

¹⁰ Watkin, *op. cit.*, p. 95.

¹¹ Christopher Dawson, "Humanism and the New Order," *Essays in Order* (London: Sheed and Ward, 1931), p. 15.

¹² *Ibid.*, p. 15.

¹³ *Ibid.*, p. 18.

¹⁴ Christopher Dawson, *Commonweal* LIX (December, 1953), p. 217.

The Christian Teacher

(Continued from page 508)

- (g) to the pupil himself, who looks to him for guidance;
- (h) to the religious congregation that has commissioned him to teach;
- (i) to our benefactors, who support us because of the service we render;
- (j) to the Blessed Virgin Mary, the Mother of the human race, who looks upon the soul of every child as a trophy of the Passion of her Divine Son;
- (k) to the child's guardian angel and patron saint,

whose auxiliary the teacher is in the work of salvation.

How noble the work, how supreme its value! By his every word and his every touch the Christian teacher fashions the souls of his pupils, day by day, hour by hour, until there is at last reproduced in them the image and likeness of God. "Is there not rapture in the task?" asks Bishop Ireland. "Is there not in it reward for all your toil and sacrifice? Admire your work; God admires it with you, and God rewards you for the glory given to Him by a soul that you have transfigured into His own image and likeness."

Teach Girls To Meditate

(Continued from page 523)

C. An angel brought Mary a message from God. It is a question: "Mary, will you consent to be the Mother of God? Will you become the first living Tabernacle?" How humble the maiden is when she answers, "God's will be done." When I receive Holy Communion, I become a living tabernacle.

D. Oh Mary, let me address my prayer to you. I am not even a little bit like you, yet God chooses me for His tabernacle. Dear Mother, help me to prepare for His coming. He loved your humility; help me to be humble. Help me to forget myself and think of others today. I will help my little sister with her homework with a smile instead of a groan.

E. Oh, thank you, dear Lady. I will receive Jesus from you tomorrow morning. As a preparation I'll say often today: "To Jesus through Mary."

Results Intangible

The real results of an experiment of this nature are intangible and cannot be measured. Yet I have been edified and encouraged by the reaction of the students which is more than sufficient evidence both that it can be done, and that there is real spiritual value in doing it.

Any teacher can feel instinctively when her class is "with" her. Students respond joyfully to closer knowledge of the God they hunger to know. Even the general tone of the classroom and the attitude of these teenagers is heightened and deepened by personal contact with their Light, their Life, and their Love. The religion teacher must not turn them away hungry, but lead them to the Lord who is the joy of their youth.

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Teacher to Teacher

...in Brief

THE PASTOR'S FEAST DAY

By Sister Mary Bartholomew, O.S.U.

[A playlet in rhymed couplets, arranged for presentation by the first or second grade children on the eve of their Pastor's Name Day.]

Characters in appropriate costumes:

First Reporter for the *Daily News*
Second Reporter for the *New York Times*

First Jurymen
Second Jurymen

Third Jurymen
King Kole, the Judge
Bailiff

Snowwhite and the Seven Dwarfs
Messenger
Class, acting as jury

[Scene: Courtroom. Two reporters discussing the trial.]

1ST REPORTER: I'm from the *Daily News* (name local paper) and I am assigned/To cover this case, if facts I find.

2ND REPORTER: I'm from the *New York Times*, you see./This trial will fill our front page. Wheel!

1ST REPORTER: This plea represents public demand;/And King Kole is judge, I understand.

[Enter jury]

2ND REPORTER: Well, with such an intelligent-looking jury/I don't think the clamoring public will have to worry.

1ST JURYMEN: What are they clamoring for, did you say?

Sister M. Bartholomew teaches the first grade at St. Timothy School, Cleveland, Ohio. She has been teaching the first grade for fifteen years. Sister wrote a choral poem on Pius X for presentation on TV for the series in the diocese entitled: *Inside the Catholic Schools*. She is a graduate of St. John's College, Cleveland, Ohio, and she pursued further studies at John Carroll University.

1ST REPORTER: They want to be free on a great man's feast day.

2ND JURYMEN: Indeed, indeed, he must be great.

3RD JURYMEN: Not even the President's names' day do we celebrate.

[Judge enters, followed by Bailiff, Happy, Doc, Grumpy, and Dopey. They take their places in the courtroom.]

BAILIFF: Hear ye! Hear ye! This court is now in session./Bring in your witnesses in orderly procession.

DOC: I'm Doc, the Dwarf, and I represent/Happy, the Dwarf, whose case I'll present.

GRUMPY: Prosecuting attorney, Grumpy, that's me;/And I'll defeat this case, just wait and see.

HAPPY: Your Honor, this is the favor we seek/A free day the Wednesday (or other day) of this week.

DOPEY: I'm Dopey, Grumpy's assistant, you see;/And I can find no reason for the Wednesday being free.

KING KOLE: Present your witnesses; we'll hear your plea./The decision rests with the Jury and me.

DOC: Now, let me see. Whom shall we hear first?

[Enter Sneezzy, giving a suppressed sneeze.]

SNEEZY: Please let me speak, or I surely will burst!

DOC: Fine! Sneezzy, speak loud and clear/So that the Jury there will be sure to hear.

SNEEZY: The reasons why this day we should celebrate,/I, gladly to you, will quickly enumerate.

DOC: Who works hard to make St. Patronymic Parish grow?

SNEEZY: A certain man that you and I know.

DOC: Who attends to his parish's many needs?

SNEEZY: The same man who is known for his kindly deeds.

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Teacher to Teacher—In Brief

(Continued from preceding page)

GRUMPY: I'll not question Sneezzy further; he's prejudiced, I fear.

DOC: Then Bashful will be the next one to appear.

[Enter Bashful.]

BASHFUL: I won't have to be coaxed to speak today/For I have something that's important to say./ This man we're discussing has the finest school I ever saw/And runs it so well, that there just isn't a flaw.

DOC: It's the nicest school in Cleveland, don't you think so?

BASHFUL: It certainly is the best equipped of all that I know.

BAILIFF: Sleepy, now, the witness-stand will take.

KING KOLE: Please, Dwarf, you must stay awake.

SLEEPY: I may be drowsy and called Sleepy, Sir,/But I'm wide awake when there's excitement astir.

GRUMPY: Can you give me one reason why the Wednesday should be free?

SLEEPY: Yes, but I can't give you any why it shouldn't be.

GRUMPY: You're all so smart, you make me tired.

DOPEY: You'd better quit, Prosecutor, before you're fired.

GRUMPY: Say, Dopey, that isn't your cue/Please don't tell me they are convincing you.

[Enter Snowwhite]

BAILIFF: Will Snowwhite now take the stand?

SNOWWHITE: Here I am, see, at your command.

GRUMPY: I'll question this witness, if Doc doesn't mind.

DOC: Oh, no, she has important information, as you will soon find.

GRUMPY: Do you know this man whom they haven't yet named?

SNOWWHITE: Yes, and if you don't, you should be ashamed.

GRUMPY: Oh, dear, to question you would be a waste of time for me, I'll bet.

2ND JURYMAN: That's the first intelligent thing Grumpy has said yet.

DOPEY: Oh, what a great man he must be!

GRUMPY: Be still, Dopey, you are not supposed to agree.

SLEEPY: His knowledge of human nature is so very, very true/And his deep understanding does touch the heart of you.



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HAPPY: He never looks for gratitude, and perhaps does not receive his share/For his many thoughtful deeds, his kindness, and his care.

SLEEPY: He can speak on any topic, and in his conversation brings/Bits of wisdom, and threads of holy things.

1ST JURYMAN: Is he old?

BASHFUL: In wisdom, yes, I'd say.

SNOWWHITE: But in spirit, he gets younger every day.

1ST REPORTER: His parishioners respect him, and they love him, too.

2ND REPORTER: He has many friends who are faithful and are true.

DOPEY: [turning to Grumpy] I wouldn't mind being a pal to a man like that, would you?

GRUMPY: Dopey, another remark like that one just passed,/And you will leave this courtroom mighty, mighty fast.

JURY: We have reached a decision, and we do all agree/That this great man's feast day should indeed be free.

KING KOLE: Though I am King Kole, and have a title regal,/I haven't the proper power or I'd make this holiday legal.

SNOWWHITE: Grumpy, please don't be sad.

GRUMPY: If I only could *meet* a man like that, I wouldn't feel so bad.

MESSENGER: A telegram for Father [Blake] I joyfully do bring./It's full of sincere greetings and all that sort of thing.

SNOWWHITE: Here, Grumpy, here's your chance to meet him,/You present the telegram while we stand about and greet him.

EVERYONE: A happy, blessed feast day!/May blessings galore be your share!/May you travel the rest of life's highway/Spreading your joy everywhere.

In Defense of Truth

By Mother M. Thaddeus, S.H.C.J.

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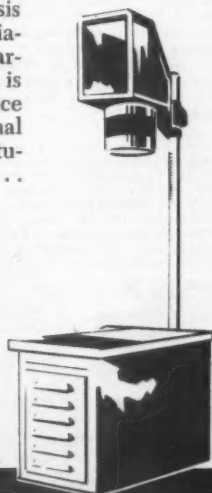
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Teacher to Teacher—In Brief

(Continued from preceding page)

Time: June 1529.

Characters: The Pope's messenger, Henry VIII, Queen Catherine, Bishop Fisher, Thomas More, Lord Chancellor of England, Lords of the realm, two servants in waiting.

(As the curtain opens, the Pope's messenger is seated at a long table in the Great Hall. A trumpet sounds at the entrance as the King and Queen are ushered in. Servants bow low. The messenger of the Pope rises.)

MESSENGER (showing the Queen to a place at his left): Your Royal Highness, pray be seated. (To King): Your Majesty. (seats King on his right)

Sister Mary Thaddeus is a teacher of history at West Catholic Girls' High School, Philadelphia. She has been teaching for twenty-five years. Sister believes that today, especially when children learn through visual methods, plays hold their interest and make a lasting impression on them. Sister is a graduate of Immaculate Heart College, Hollywood, California. Villanova University conferred on her an M.A. degree in library science. She has contributed to *The Grade Teacher* and the *Catholic School Journal*.

MESSENGER: Our Holy Father, the Pope, has sent me to hear your story. He is grieved over the unhappiness of his most dear children. He wishes to hear both sides of the case. Your Highness, will you be the first to speak.

QUEEN (rises slowly and, passing before the messenger, she kneels before the King): Henry, for twenty years I have been your wife. I have been a good wife and faithful to you. I have loved you, Henry; I still love you. Let me continue to be your wife. Give me justice, Henry. Please, please, have pity on me! (There is silence as the Queen rises and leaves the Hall.)

KING (rising and speaking in a low voice): Catherine has spoken the truth. She has been a good wife and a good queen. Lately, however, I have worried. I have wondered if my marriage with Catherine was right before God, because we have not been blessed with a son.

BISHOP FISHER (coming forward, facing the King): Your Majesty, Catherine is your lawful wife. You cannot marry another while Catherine lives. God's law forbids it.

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THOMAS MORE (coming forward, and also facing the King): I wish to be faithful to my king, but first, I must be faithful to my God. Did not Jesus Christ say that no man can have two wives at the same time? No man—not even a King—not even the King of England, can have two wives at the same time! That is God's truth, and for God's truth I shall be willing to die.

KING (in a rage): No one shall stand in my way. I am king, and I can do as I please. No bishop, no chancellor, can hold me back. Not even God shall stand in my way. Anne Boleyn shall be my wife! (Curtain)

SCENE 2

Setting: The Tower of London.

Time: The year 1534.

Characters: Thomas More, Lady More, Meg, More's daughter, prison keeper.

(A dim light burns. Thomas More paces up and down, saying his Rosary.)

THOMAS MORE: Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Now . . . and at the hour of our death.

(Knock at the door. Scraping noise of a key being turned.)

KEEPER: Mistress More to see you, sir.

MORE: Show her in, John. (Enter Lady More, fashionably dressed) My dear Alice, come in. How glad I am to see you!

LADY MORE: Oh, Thomas, this terrible place! (Sits down)

MORE: Come now, is this not as near Heaven as my own house at Chelsea.

LADY MORE: Oh, Thomas, I marvel that you, who used to be taken for a wise man, will now so play the fool as to lie here in this close, filthy prison, shut up with mice and rats. If you would but do as all the bishops and learned men of this realm have done, you would be at liberty and enjoy the favor of the King.

MORE: But, my dear, I cannot agree to recognize Henry's marriage with Anne Boleyn. Catherine is Henry's lawful wife.

LADY MORE: I wish you would incline somewhat to the King's pleasure. He has been offended by your attitude. Do you not fear his indignation?

MORE: No, there is only one King whom I fear, Him who is to be my judge. The field is won. I will never turn back. (Lady More goes out, weeping softly. There is another knock, and Meg enters.)

MEG (throwing her arms about her father's neck): My father! Oh, father, come home to us. We miss you so much!

MORE: My darling child, I have

desired so greatly to see you.

MEG (sitting down): Why do you not take the Oath, father? All the bishops but one have taken it. Why not humor Henry? He claims powers which lawfully are not his. But he will die one day, and then things will resume their normal course.

MORE: Meg, this is only an opening wedge. Henry will go on to per-

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Teacher to Teacher—In Brief

(Continued from preceding page)

secute the Church. He will try to stamp out the Faith in England.

MEG: Papa, look! What is this I see from your window? (Both walk to the window and look out.)

MORE: It is the Carthusians going to their death on Tyburn Hill.

MEG (placing her hand on her father's shoulder): Papa, they have refused to take the Oath.

MORE (turning from window and looking earnestly at her): You

know, Meg, a man may lose his head and come to no harm. Do not worry about me. Even if the King sends me to the scaffold, too, nothing can happen to me except what God wills. (Meg bows her head and weeps softly. More puts his arm on her shoulder, comfortingly.) (Curtain)

SCENE 3

Setting: Tower Hill. At right side of stage a platform with steps and a railing, has been erected.

Time: Morning of July 6, 1535.

Characters: Thomas More, Keeper, Meg, Margaret Clement, Dorothy Colly, executioner, group who witness More's execution.

(A loud knock is heard on T. More's door—left wing of stage. Keeper stands outside.)

KEEPER: Are you ready, Sir? The execution is to take place before nine.

MORE: How jolly! I see no reason why I can't be there. A beautiful day, John.

KEEPER: Aye, my Lord Chancellor, as lovely a day as ever was. (T. More comes out, a bit stooped from his year in prison. His hair has turned gray. He carries a red cross in his hand. A few people have begun to gather at other side of stage. Meg, Margaret Clement, and Dorothy Colly stand near his door.)

MEG (running to her father and throwing her arms around him): Father, dear father. Oh! . . . (she sobs.)

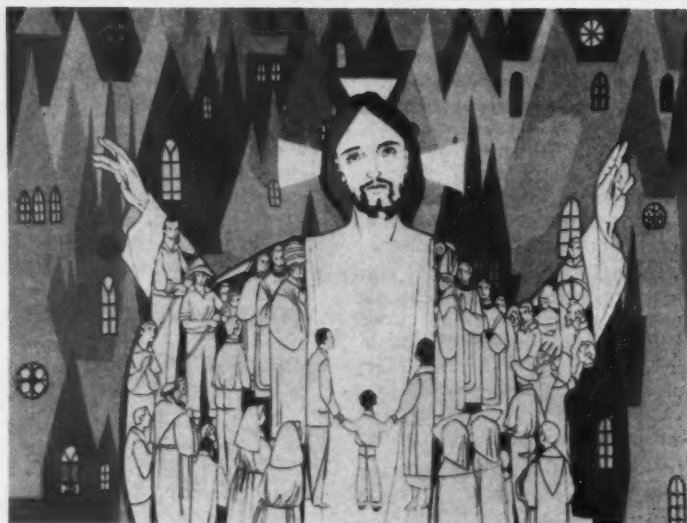
MORE (patting her shoulder): Come now, Meg. This should really be a happy day for us. (She kneels. He blesses her.) God bless you, my dear child, and bless all yours. Take good care of Mother, pray for me, and . . . may God save the King. (He turns and walks toward the scaffold. D. Colly stays with Meg. Margaret Clements follows More, who is escorted by two guards. They reach the steps.)

MORE: Lord Executioner, I pray you see me safely up. As for my coming down, let me shift for myself. (He mounts the steps, kneels) This beard has not committed treason. Let it be. (He takes a linen cloth from his pocket and blind-folds himself. He raises his head toward Heaven. All present bow their heads and weep.)

MORE: Do not weep for me, for I trust that we shall all meet again in Heaven some day. Pray for me in this world, and I will remember you in the next. Pray for the King, that God may give him good counsel. As for me, I die in the Faith of the Catholic Church. I die as the King's good and loyal servant, but God's first. (More lays his head on the block. The executioner raises his axe.) (Slow curtain)

Epilogue

Four hundred years passed by. And then one day in 1935 many



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EDUCATOR

March 1960

537

thousands of people knelt in prayer in St. Peter's Church in Rome. Before the high altar, the Pope too, knelt in prayer. Then every ear was strained to hear the message that the Pope would speak:

"I, Pius XI, the Vicar of Jesus Christ proclaim Thomas More a saint of the Catholic Church."

There was a new saint! The bells of St. Peter's rang out triumphantly. Then the bells of four hundred churches in Rome took up the glad tidings. Thomas More had won his crown. The man who loved life and family, children and friends and home, had turned his back upon them all, and laid down his life in defense of truth.

THE "HOMELESS" CHILD

By Sister M. Stanislaus, R.S.M., M.Ed.

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Sister M. Stanislaus is principal and assistant superior of St. Paul's Orphanage. She looks back on twenty years of experience teaching in grade school and twelve years as grade school principal. Sister graduated from Mt. Mercy College with a major in sociology. She has an M.Ed. degree in administration from Duquesne University.

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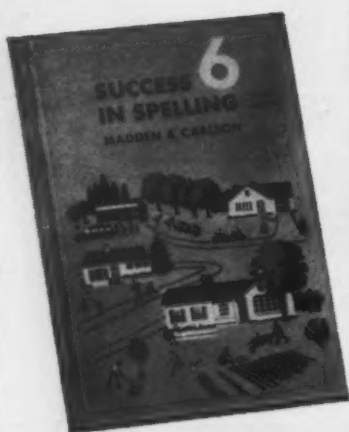
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Book Reviews

Msgr. Ronald Knox. Biography by Evelyn Waugh (Little, Brown and Company, 1959; pages 335, with Appendix, Bibliography, and Index; price \$5).

In accord with an understanding effected with Ronald Knox before his death in 1957, Evelyn Waugh gives us a biography of his friend. "Since the death of Father Knox," we read on the jacket, "world-wide tribute has been paid to this man whose life was so marked by scholarship, popularity, and success. As a priest, a teacher, and a writer of essays, poetry, and even erudite detective stories, Ronald Knox became ever more celebrated, and his enduring fame was insured with the publication of the great Knox translation of the Bible."

His way into the Church was not easy. At certain points he seemed so troubled in mind that some of his best friends as well as himself felt that he was in danger of total loss of faith. His biographer says that he was destined "to find his way into the Church mainly by the guidance of eccentrics." Waugh tells us that his view of the Church of England remained constant as long as he preached from her pulpit. To Knox she was a true branch of the Latin Church of the West, which through an accident of history had been partly severed from the trunk. She was feloniously held in bondage by the State. She was justly entitled to all the privileges that had been hers in 1500, and to all the developments of the Council of Trent. It was her manifest destiny in God's own good time to return rejoicing to her proper obedience.

Ronald was much impressed by the Passion Play of Oberammergau, which he attended as the guest of Mr. Gurney in 1910. There he bought his first rosary and learned its use, but on Sunday he found an Anglican service while his host went to a Catholic Mass. Knox was first drawn to Catholicism by a work of Robert Hugh Benson, *The Light Invisible*, which was written while Benson was still an Anglican. This book gave him a satisfactory idea of the Virgin Mary as a

central figure of devotion, and of a priesthood whose chief function was sacramental. These two great facts became central in his thinking from that point.

The story of his eventual submission is told very simply in the words of the guest-master's diary at Farnborough Abbey. On September 19, 1917, the guest-master recorded: "Mr. Knox has made up his mind to become a Catholic. Father Abbot is going to receive him in a day or two." Three days later, on September 22, the record read: "Mr. Knox was received into the Church by Father Abbot after the Conventual Mass."

Two years later, October 5, 1919, he was ordained priest at Westminster, "on his own patrimony." In 1939 he undertook his greatest work, an English translation of the Vulgate, on the request of Cardinal Hinsley and the English Hierarchy. Father Knox said in his preface to his New Testament that he would be grateful "if the readers of this edition will be at the pains of writing to him, to express in general their approval or disapproval of the lines he has followed, and to point out any passage which, in their opinion, specially calls for correction." His readers responded with a vengeance; they took exception to many phrases and many passages; eminent Scripture scholars expressed disapproval on certain points. Msgr. Knox carefully embodied their suggestions when they did not violate his purpose. The result is a very readable English translation of the Latin Vulgate. To Msgr. Knox in his final illness Pope Pius XII sent a warm commendation of his praiseworthy achievement in the translation of the Vulgate, which His Holiness described as "a monument of many years of patient study and toil."

RT. REV. MSGR. PAUL E. CAMPBELL

Thoreau of Walden Pond. By Sterling North. Illus. by Harve Stein (North Star Books Series, Houghton Mifflin Co., 1959; pages 183).

Sterling North has achieved the artistic in his juvenile biography *Thoreau*

of *Walden Pond*. Even adults will find themselves reading slowly of this man whose motto was "Simplify, simplify, simplify," whose pleasure could consist of "making the earth say beans instead of grass."

"He wanted 'silence and solitude,'" Mr. North says of Thoreau, who built a cabin on *Walden Pond* (for \$28.12 $\frac{1}{2}$) and spent two years and two months contemplating nature. Thoreau was scholar, thinker, philosopher, poet, and naturalist. Above all, he was an individual.

In his interpretation of "America's greatest poet-naturalist of the nineteenth century," Mr. North becomes lyrical, too. He speaks of New England's history: "... such constant battles produced lean men with keen minds," and tells of "maples like blue woodsmoke on the horizon."

Student readers meet Nathaniel Hawthorne at the sale of Thoreau's homemade boat, the "Musketaquid." Emerson, historic Concord, the Transcendentalists, are casually introduced along with the *Atlantic Monthly*.

In a supersonic generation comes Thoreau who insists that people need to think, observe, seek solitude. He is portrayed with the faults of an idealist who needed to mellow his social relationships.

Selections from *Walden*, *A Week on the Concord and Merrimack Rivers*, and other sketches of Thoreau's are excellent, some sheer poetry.

This book is for your thinkers, the idealists among your students. It is genuine, and like Thoreau's "wild geese lumbering through the dark," it will "whisper stormy secrets."

SISTER MARY TIMOTHY, S.S.N.D.
St. Mary's, New England, N. Dak.

Planning for the Formation of Sisters.

By Sister Ritamary, C.H.M. (editor)
(New York: Fordham University Press; pages 314; price \$3.50).

An invaluable book for pastors, higher superiors, and all administrators in Catholic education, *Planning for the Formation of Sisters* summarizes the studies made by the Sister Formation Conference of 1956-1957. To those members of the clergy who are trying to cope with the problems of the rapidly growing Catholic school system, to religious superiors and administrators endeavoring to meet the exigencies of the crisis in Catholic education this book is addressed. The

current importance of the vast data presented for the first time thus comprehensively and on such a large scale can hardly be overestimated. In an age when the peoples of the world are merging into one great international family, all competent effort to coordinate the educational resources of the Church should be given deep thought and study.

Especially gratifying to those who find a statistical survey oppressive is the good format and the fluent style of this publication in which all the

factors impinging upon American education are analyzed in fresh terms indicating a high level of creative thought rather than the usual restating of current clichés. The only weakness this reviewer noted was one typographical error on p. 70.

In the first section Sister Emil, I.H.M., carefully draws from every current social problem in American society the implications for the schools which transmit and solidify our culture. In convincing language Sister Emil shows American Sisters their re-

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sponsibility for expanded services for early childhood education, for increased representation in Catholic Action, for moving onto higher levels of administration by better use of automation and good office procedure, for educating students for effective use of leisure, for preparing all Sisters for an ever higher spiritual life by suitable adaptations of convent routine, for raising the general educational level of communities and providing more members with higher degrees, for being competent soldiers in the dreadful ideological warfare soon to face this country, for guiding the formation of American citizens to live Catholic principles on questions of segregation, birth control, and justice toward underdeveloped nations.

Following this brilliant analysis, come the encouraging statements of Archbishop Richard J. Cushing commending those engaged in the Sister Formation movement for "clarity of thought with which new ideas were presented." Underlying all the proposed solutions to educational problems is the recurring emphasis on the value of unity in facing the Catholic teacher shortage today. As Sister Rita-mary puts it, "Because of their lim-

ited numbers, where can the Sisters use their influence most thriftily for the good of this generation of youth for whom they share responsibility?" Father Drummond points to part of the solution when he says that, though historically the elementary, high school, and college have developed independently in this country, there are some important advantages to be gained by coordinating all these levels today. Even cooperation within the same level would increase the efficiency of all operations (e.g., he suggests that the various institutions of higher learning develop an organized system of informing each other of their building plans and operations). In fact, Father Drummond threatens that "whether we seek more coordination or not, future circumstances will almost necessarily push us in that direction." One of the high points in this section on the impact of the changing future upon the work of Sisters is the address of Bishop Gill, who in splendid style describes the present astounding concern for psychology and the consequent challenge to Catholic educators to take steps to develop psychological knowledge "to the point of integration with and even elaboration

of all the other empirically validated sciences . . ."

In estimating the worth of this third volume on the formation of Sisters, the reader must not overlook the quality of the studies which have preceded it and upon which the present report is built. Bishop William A. Scully of New York accurately estimates these pioneer efforts by stating that "the depth of research which was the prelude to the meeting [Sister Formation Conference] in the clarity of exposition, the details presented, the logical exposition of the educational process, and their integration with the development of the spiritual life of the Sisters all . . . make the report an outstanding document for future studies and experimentation."

For the most part the charts in Section III are clear, and in all cases they reveal significant data, with the single exception of the headings of the chart on p. 105 which did confuse this reviewer. The critical shortage of Sisters is clearly shown by Sister Rose Matthew, I.H.M., in the chart on p. 98, which indicates that though the well-known 30 per cent national increase in elementary school enrollment has caused teacher shortage all over the country, the enrollment in elementary schools conducted by Sisters has been 38 per cent in the same period, thus creating an even greater emergency in the Catholic school system. Statistics are included on all phases of Catholic education including the Confraternity of Christian Doctrine—information which because of its diverse nature was extremely difficult to gather. This very complexity shows, perhaps better than anything else could, one of the greatest needs of the Church today on the national level—a systematic overview of the work of the Confraternity.

One of the most realistic studies reported in a totally realistic volume comes from the pen of Sister Elizabeth Ann, I.H.M., who makes a differential analysis of parochial salary and sources of revenue which will prove invaluable to pastors preparing to meet the future needs of their school plant. Furthermore, Sister pinpoints the crucial problems in securing competent Catholic lay teachers—their need for security and opportunities for personal development (tenure, retirement, advancement), physical and emotional strain of large classes, need for adequate facilities (e.g., lunch rooms), need for teachers with religious train-

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dated ing in public schools, desire of Catholic teachers for public school experience, and the negative attitude of many parents toward lay teachers.

The imperative need for religious superiors' purchasing this remarkable book is heard in the words of Cardinal Leger, commenting on papal pronouncements at the Canadian Religious Congress of 1954, "After these recommendations of Pius XII, let major superiors dare to assert calmly, 'This is not for us,' and we shall see the novitiates of such institutes empty while numerous recruits go to swell the ranks of the new institutes which the Holy Spirit continues to create by His powerful inspiration."

In the conclusion of the text, Sister Ritamary, using the imagery of the Holy Father, challenges the modern religious, to whom Sister Emil had in the opening chapter addressed responsibility for Catholic education, to unseal "the tomb where truth and goodness, sought by the holy women, await the new resurrection."

SISTER ROSEMARIE JULIE, S.N.D. DE N
Director of Teacher Education, College
of Notre Dame, Belmont, California

On Our Review Table

What Catholic Girls Should Know About Marriage. By Rev. Francis X. Dietz (Fides Publishers, Notre Dame, Ind.; 1960; pages 128; price 95¢).

This is a paperbound Dome book. A marriage course for Catholic high school girls. How make matrimony successful? What is the dignity and significance of marriage? How prepare for it? What kind of husband? What about children? Father Dietz faces these and many other aspects of love, courtship, and marriage. His work is the outgrowth of a basic marriage course which he has taught in a Catholic girls' high school.

Selected Poems of Thomas Merton.

With introduction by Mark Van Doren (New Directions Paperback Original, New York, N. Y., 1959; pages 139; price \$1.35).

New Directions published the author's *Thirty Poems* when he was still almost unknown in the world of letters. Twenty books later this publisher now issues a selection made by the author of his five volumes of poetry, with three new poems and *Poetry and Contemplation*, an essay revised.

Teacher to Teacher—In Brief

(Continued from page 537)

The person who knows the most about the child when he comes to the institution for placement is the professional social worker. She is the one who is responsible in a large measure for the procedure followed in removing the child from his own home. She has had many interviews with the parents endeavoring to make them comprehend the real and full impact of separation and her request for placement for the child. She has the duty of interpreting to the parents what benefits the child will receive by temporary placement and what the parents will hope to get. She is the person who interprets to the parents and to the child the treatment services of the institution.

Sharing Information With Houseparent

All this knowledge should be shared with the houseparent. Unfortunately, this sharing does not always take place. It is the house-
(Continued on page 551)

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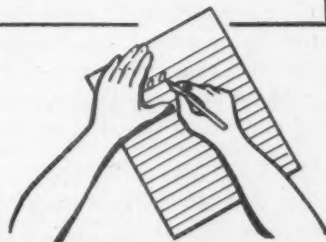
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Visual Aids in the Teaching of History in High School*

By Sister Joseph Damien, C.S.J., Ph.D.

Clear Study of Danger of Two-Front War

We might, with equal advantage, take a map of Anglo-Saxon England and study the reasons why William the Conqueror was successful at the Battle of Hastings. Here is a clear study of the danger of a two-front war. Show on the map how Harold's march north to Stamford Bridge to defeat Hardrada of Norway, at the time Harold's enemy, William of Normandy, was landing in the south of England, forced Harold to fight and win at York and with his exhausted troops wheel back on that wonderful march to Hastings. In less than two weeks he had shuttled south to north and back, a tremendous military feat for those times.

Or take a map of World Explorations of the fifteenth and sixteenth centuries, where the routes of Columbus' voyages are traced. Take some excerpts from Columbus' *Journals*, or from Commager's definitive *Admiral of the Ocean Sea*, and with the map before them, following on it, read aloud the words of the journey over the uncharted seas, the instruments of navigation that were theirs, the ships they used and the endless problems life aboard them created, the exultant sighting of Watling Island in the Bahamas. Here too, pic-

tures of an astrolabe, a cross-staff, of the *nau* and *caraval* ships, of the Roteiro compass maps by which they sailed, will create yet another dimension. I could go on and on.

It is a source of constant amazement to discover how rarely it occurs to students to look up for themselves places on maps, at first. It is as if they studied history in some kind of vacuum. Why, for example, is the architecture of Venice a composite of Byzantine, Moslem, Gothic, Renaissance? Where exactly is Mecca? What does the word mean to you today? How does its common meaning, and its geographic place in the Arabian Peninsula, tell you something of its importance? I have used in this article only a small portion and area of European history. I might have drawn similar, and undoubtedly better, examples out of the American scene, or modern Africa, or Southeast Asia, or a dozen other spots.

Map Sources

So maps are important. But maps are expensive. And it seems necessary, or wise at least, to have many maps. That is true. Again it takes time, and ingenuity. If the school can afford maps that is wonderful. But a teacher should have ways of collecting her own. Denoyer-Geppert, Hammond, all map companies, put out a series of Historical Maps in physical, political, economic, religious, layouts. The maps that fold to be filed in compact tin cabinets, or boxes, unfolded to rest easily on two simple hooks at the top of the blackboard, or on the wall, are, it seems to me, most convenient and movable. These maps usually run in price about \$7 or \$8. The canny teacher will pick out one each term that she would like, and slowly build a good collection, either by asking that small sum a term from the school coffers, or by suggesting it as a worthwhile class gift to the present history students before her. Then too, many maps, highlighting immediate crucial issues,

Sister Joseph Damien is assistant professor of history at St. Joseph's College for Women, Brooklyn, N.Y. She also is director of public relations at the college, issuing several hundred news releases a year for secular papers and the Catholic press. She has been teaching college history for thirteen years, freshmen courses in western civilization and courses in specialized European history for upperclassmen. Her memberships, all too many to list, include the American Historical Association and the International Association of Recusant Scholars. Her doctoral thesis (Columbia University) is available from University Microfilm, Ann Arbor: *Effects of the Counter-Reformation on English Catholics, 1603-1630*. Sister has contributed to the *History Bulletin* and *Catholic Historical Review*. She obtained her M.A. from Catholic University of America.



* Concluded from the February 1960 issue.

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playing up strategic importances, or emphasizing historic roles of an area, or done in new mathematical projections, or pointing up, pictorially, people who live in strange, new areas of study, as in Africa or Asia, are constantly appearing in newspapers, especially in the *New York Times* "News of the Week" section, or top pictorial and news coverage magazines, such as *Life*, *Time*, *National Geographic*. These, mounted on stiff cardboard, provide an excellent, and priceless, field for map study. Frequently these same magazines, reproduce some of their best maps in wall size, as a teacher's aid, at no cost. There are today, too, very good paperbacks, "Historical Atlas," for students, in text-book size, put out by most of the map companies. Every student could have one of these new, up-to-date handbooks for history at a nominal cost of fifty cents or a dollar. Propose historical problems based on map study for home cogitation!

Next a Picture Collection

Next in importance, and practicality, for the slim budgets of Catholic high schools, is a picture collection. It is my consuming hobby, and a source of much teasing from students and confreres, but, all teasing aside, I could run my own borrowing and lending library among our former students now teaching in the high schools of New York City and State! When you get right down to it, all any history teacher needs is glue, a supply of cardboard, or oaktag, a few cartons in which to file her collection, plus a homemade filing system, and the talents of an A-1 sleuth on the trail of pictures (preferably of good size, and preferably in color), in other words, a real "collector's" instinct and interest. You soon find you have a band of willing assistant-sleuths and collectors in your students. Ingenuity once again creates the scope of a collection, plus willing students, who, knowing you are interested, bring articles, pictures, back issues of magazines, for cutting up and sifting. I have been working at such a picture collection for a number of years and have mounted literally a few thousand. I still can't resist a good picture and frequently toss out old ones of a similar nature, but not so flawless in photography.

What to Collect

What do I collect? What could you collect? Mainly art pictures, architecture, interior decoration, ships, weapons, costume, archaeological discoveries, anything that my trained eye knows is accurate, and grist for the mill. There are endless ways pictures can be used. Take "genre" paintings, such as the Dutch School of Van Steen, Borsch, Vermeer, or Peter Brueghel, or Hogarth, or the whole school of American "genre" painters. Perhaps they are not always in the top brackets of great art, but what a complete story their devotion to realism tells of customs, manners, costume, home interiors, industries, games, festivals, scientific knowledge, morals, misery—the whole gamut of human living. Or look at the Venetian School of the Renais-

sance artists who loved to paint their beloved city with its piazza crowned by the great San Marco, the Palace of the Doge, on days of processions and festivity.

Essence of Their Times

Portrait painters like Rembrandt, Velasquez, Clouet, Hals, Holbein, Gainsborough, to mention but a few, present even more in their canvases. They present the essence of the eras in which they lived, "man" as an individual, and in relation to his environment. Whole lessons illustrating the meanings of architectural terms they should be familiar with, such as: flying buttress, nave, clerestory, minaret, arabesque, cornice, architrave, ribbed groining, come to life when seen against the glory of the whole, and the whole in relation to its parts. Or try recreating the life of feudalism without providing an array of castles, of reasons why they constructed them as they did! The amazing engineering skill of these military wonders, is an eye-opener to the young, a delight to the boys, a source of dismay for illusions shattered in the romantic hearts of the girls. Life in these dark, chill, damp surroundings makes the twentieth century that much more lightsome! The weapons the knights used, the armor encasing them, plans of estates, pictures of peasants working in the fields—a whole tapestry of life can be seen. Reproductions of such tapestries as the Unicorn Hunt, the Bayeux tapestry, or the Duc du Berry's *Book of Hours*, colors the imagination in proper hues, as a thousand words could never do.

Or just take a simple picture, like an early tool used, a ploughshare. It is a wonderful starting point for illustrating the "little things" that create the necessity for large movements. In the heavy loamy soils of much of central and northern Europe, as in the United States, the old Mediterranean *aratrum*, or "scratch plough" a man might use for turning over the light, dry soils in the southern area, and in North Africa (where it is still used), was valueless. A heavy instrument for digging a deep furrow, for planting and irrigating, resulted in the fin-like ploughshare and mouldboard. This, in turn, required a team of oxen to pull it. (Horses were "shoeless" then and would be easily crippled. They were also too expensive for farm work, nor did man understand at first how to harness a horse properly for such work. All "little things"! A team of oxen and ploughshare were expensive for one man to own, and so the communal management, the sharing plan evolved, ultimately to become the manorial system. All for the sake of a weighty tool!

Nothing If Not Pictorial

There is almost nothing in the whole history of the world that is not pictorial. The secret of using pictures tellingly must be decided by each individual. Sometimes only one or two good pictures are necessary; at others, a whole lesson might best rest on an array of pictures. The point I am emphasizing here is that man

has left his "photograph" of his age, since the beginning of time, and it is a wonderful heritage not to be overlooked.

Pictures are about the handiest of the visual aids, because they are subject to innumerable permutations and shufflings. Nor, of course, is one restricted to cut-out pictures. Books with magnificent illustrations are in abundance today, and few teachers are without access to some public library. I might add that libraries, and nearby museums, almost always have picture collections of their own, for borrowing. Nor need it take a teacher's time. Students are only too glad to do it as a research problem. Aided by the omnipresent, willing resourcefulness of librarians, it is one of the most rewarding of assignments for them. In addition to the vast collection of available art books, I might mention, for class use, two wonderful magazines, fulfilling the purposes of pictures for teaching history, *The American Heritage*, and for European, *Horizon*. Also the *History of Western Civilization* pictorial books put out by *Life* magazine are outstanding for visual aids.

Pictures are good for class bulletin boards, as well as for passing readily among students, after they have been used for the group as a whole. An opaque projector adds to the vitality and power of a picture tremendously. I realize not all schools have them. But why not get a Parents' Club busy on the project of buying one! To see a picture, or postcard, magnified on a screen in a darkened room, for all to view at once, kindles at once, the imagination and perception of all.

Acquire Basic Equipment

At the risk of a digression, and perhaps sounding too theoretical, I would like to stress here how very important it is for every school today to acquire at least some basic visual and audio aid equipment. It seems to me that the minimum equipment should include at least one opaque projector, a slide projector, a film-strip projector, and a movie (16 mm.) projector, record player, Television set, and tables on rollers to hold the machines. Every school should have at least a classroom, or the auditorium, specially allocated for class use of audio-visual materials. A committee, or single faculty member, should be in charge of "signing up" those teachers interested in using the machines, the hours per week they request them, and see that the machines are kept in good repair. More and more, tape recorders, and individual head phones, are coming into demand, as part of essential equipment, as well as overhead projectors. I do not propose to deal with either of the latter two, however.

Slides Provide Participation

Another useful dimension and impression is created with the use of slides. Slides provide a participation in a scene that never quite comes off in a picture. Too, the color, through the aid of light upon translucent film, presents a glittering aliveness that photography fre-



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quently flattens, deadens, and distorts. A case in point are stained-glass windows from cathedrals, or modern church structures. I was acutely aware of this only the other day in the midst of a lesson on the contributions of Byzantine art to the Western European world. I had first utilized a series of pictures on mosaics, and cloisonne enamel work, in their churches, icons, brooches, gospel books, where the combination of gorgeous, but subtle color harmonies, with stiff, elongated disembodied forms, created the awesome majesty and other worldly contemplation of this truly religious art. I had a number of color slides that had been bought in Ravenna, of the Byzantine mosaics and interiors of St. Clement, St. Appollinare, St. Vitale Churches (another source of collection, are friends and relatives, travelling abroad. If they won't buy slides, pictures, art books for you, at least they'll lend you those they bought for themselves!). The gasp that came from my class when they saw those huge mosaics in their actual settings in the apses, glittering and shimmering in truly jewel-like gold, blues and greens, told me I had created an idea and impression they would not soon forget. And, I must confess, I consciously motivate them to a desire for future travel "when you go to Europe and see this, remember to notice . . ." They are realizing these reproductions are only whetting the appetite for seeing the real thing in its real setting in a happy future.

A School Slide Collection

Slides again need not be owned. Every public library today has a slide collection, and are happy to increase the collection according to your needs, requests, and use. The same is true to an even larger extent of city museums, for those fortunate to live in a thriving metropolis. In New York we are fortunate to possess the holdings of the Metropolitan Art Museum, Frick Art Gallery, Morgan Library, the Cloisters, Brooklyn Museum, Guggenheim Museum of Modern Art, to mention only the most outstanding. But every area is within reasonable distance of one. Gifts of slides, and making one's own, can again provide the nucleus of a school slide collection, on file in the school library. For example, the American Slide Library in New York will sell integrated slide sets (in color) for almost any subject in history you desire. They will also provide you with plastic frames for you to make slides out of filmstrips. Nor need they be made into slides. You can use them as filmstrips. This reduces the cost of a color slide to about sixty cents a slide, less than half their cost when bought ready made. Many of the large universities in the United States, as Columbia and Yale, sell slides. Anyone interested can write for catalogues not only here, but to any slide company.

Filmstrips Growing in Importance

Filmstrips are growing in importance as teaching aids in history. Here again, *Life* magazine has done much to make available excellent, educational, color

filmstrips in the area of social sciences. There are also sets in black and white, covering, not only past civilizations, but contemporary problems. These again are nominal in price, about the cost of a map, \$7.00 for a filmstrip of about seventy-five frames. Like maps, a filmstrip collection can be built up slowly over a period of time. The *New York Times* have, for ten dollars, a series on current news. These provide not only pictures, news discussion, but also debate questions as well. They are useful for such co-curricular study clubs as debate and international relations. Yale University have recently put out two sets of filmstrips, especially designed for high school history teachers, *The Chronicles of America*, fifteen authentic filmstrips based on the accurate reconstructions of scenes, from Columbus through the Civil War, replete with a Teacher's Guide. The other series is *Pageant of America*, utilizing paintings, drawings, photographs, maps, diagrams in thirty filmstrips, from the American Indian, through the rise of the United States as a World Power. The series, based on the authentic source materials in *The Pageant of America* volumes, done by specialists, is especially good for sociological, economic and industrial development. The whole series need not be bought; it may be purchased in single units.

Survey Free or Loan Basis Material

Then too, I would suggest a systematic survey of materials provided by corporations and foundations on a free basis (another student project!). Many of these companies offer educational materials on loan, if not as outright gifts. For example, IBM lends a beautiful series of drawings and photographs, two feet high, of Leonardo Da Vinci's "inventions" from his notebooks for display and exhibit. The actual inventions of Da Vinci, never built in his own day, are constructed by IBM and photographed. Lest I seem to stray from the point at issue, let me observe that I, personally, have found filmstrips are not so helpful as pictures, or slides, except as a possible overall "preview" for motivating purposes, or, better, for summarizing and reviewing a large topic already covered, such as *Life's* admirable filmstrip on the Renaissance.

Films for History

Films for history are becoming increasingly valuable and increasingly available. Again, many libraries provide free lending service, if not for class use, at least for club functions after school, or informal group discussions. In this connection I heartily recommend two splendid documentary films, *The Nazi Revolution*, and *The Russian Revolution*. They provide the acts, the atmosphere, the leaders, the speeches, the ideas, the psychological warfare these two terrible movements created. For one who has lived through much of these periods, the impact is terrific. For those to whom this is indeed past history, it is almost unbelievable. Let them see the film. Then present actual portions of *Mein Kampf*, or Lenin or Marxist theories, or the Hitler

Youth Program, or Victor Kravchenko's *I Chose Freedom*, or any aspect of fascism or communism pertinent to your needs and see how it has come alive for them and has fired the cold print with new meaning. I have experimented with this combination of viewing the film and reading some of the actual sources, and it has produced some of the liveliest, and most penetratingly intelligent discussions. One thing we cannot forget. Today our youngsters are throbbingly aware, and caring, and looking ahead in this world of ours, as the generations before them never did. We owe it to them to present as thoroughly as possible, the facts, the questions, the answers, they are seeking, and needing. What world before us participated in the scenes of a Papal Coronation as ours has? What world before us sat at the U. N. Committee Tables as ours has? What world before us watched the every move of a Mr. Khrushchev tellingly caught by the stern eye of TV? This is a day of communication arts, and we cannot escape it.

Not to Slight American Scene

Lest I seem to be slighting the American scene overmuch, let me particularly recommend one excellent film. *The Story of a Patriot*, told in color. Based upon research done by the Department of Audio-Visual Aids of Colonial Williamsburg, it utilizes contemporary letters, journals, records, to present a composite picture of a member of the House of Burgesses and his family during the conflict between England and the Colonies between 1765 and 1776, before the vote came in favor of Independence. It rents for the nominal sum of \$5. There are many films available at small rental fees, or free, and many catalogues available on this subject. I would, however, like to call particular attention to the "Films on World Affairs" in the September, 1959, issue of *World Affairs Center* for the United States. The films are herein rated as to groups to whom they apply, how best used, the cost of rental (many as low as \$1.50), how recently done, and a short résumé of the film's contents. For example, there is a 1959, 25-minute color film on *The Middle East*, containing historical background and contemporary problems of nationalism, health, agriculture, and education.

Such a Thing as Mood-Music for History

And there is such a thing as mood-music for history, of conjuring up through melody and sound, the yesteryear of man. How different the taste and needs of an age that created the music of our liturgy! Yet how timeless and unerringly suited to the truths of our Faith!

Thomas Merton, a modern man led into the midst of the descendants of Clairvaux, beautifully expressed its perfection in relation to the chanting of the Divine Office, in monastic choir stalls, in bare monastic chapels, or huge, massive Romanesque Churches, in moving passages in his earliest work, *Seven Storey Mountain*. I cannot see how one can understand an age, without hearing its music, anymore than one can understand it, without knowing its art, or its economy, or its

philosophical ideas. Each sensitive sensory perception of mankind developed and changed in its accidentals to suit the integrity of man's notions in relation to his environment. We can no more understand the poetry of the Greeks without hearing the music of its choristers, or medieval man without knowing how perfectly monody was in harmony with huge, monastic Romanesque Churches in rolling countryside, or the peasants without their folk-tunes, or the urban, Gothic world without its polyphony, or feudalism without its troubadour musical inventions, or the seventeenth-century Baroque without the dramatic tensions of choir against choir, choir against huge orchestration, the magnificent

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Heard—Not Explained

These cannot be explained. They must be heard. Try sometimes, too, combining records with slides, or pictures; or records as subdued background, with a primary source narration, and slides. Here again, is an excellent summary device for reviewing a topic. Recordings are useful again for reproducing the human voice. The timbre of a voice, the way a thing is said by the originator of the thought, or at least its first enunciator, can never quite be recaptured in any other way. That is the peculiar value of such a recording for history as "I Can Hear It Now," voices of great twentieth-century figures and moments, as the unforgettable Franklin D. Roosevelt, and the emotional overtones of Edward VIII's famous abdication speech.

Field Trips

I wish there were time and space to carry history, even in such isolated suggestions such as these have been, into one of its most vital expressions of a true "audio" and "visual" aid, the field trip—to a museum, an historic home, or church, or fish market, or bank. The thrill of standing before a great painting causes any other image of it to fade into lifeless insignificance, or the breathtaking beauty of jewels, carved chests, whole interiors of rooms reproduced, makes the present fade away momentarily into the past. There is no local area

without its local historic treasures, its scenes of a significant past. How full our own New York City and State is of just such realities. We often take our history classes on "walking tours" of old New York; or suggest Sunday drives to Washington Irving's home, or the seventeenth-century Dutch Village reproduced at Tarrytown. Setauket, Flushing, Hempstead—all Long Island towns, dating to pre-Revolutionary times, are filled with memories of these Indian days. I think the outstanding contribution a good historical novelist, like Anya Seton, Edith Simon, Oldenburg, Sigrid Undset, H. S. Prescott, makes is to this authentic reclothing of the historic events in their everyday habitat, and ordinary walks of life. Having studied early maps, diagrams, paintings of an area, re-walk it in its modern dress, and see it as it was. This is to arrive perfectly at the heart of history—understanding sympathetically one's fellow-man. *Kristin Lavransdatter*, *The Winthrop Woman*, *Man on a Donkey* are masterpieces of "reliving," not merely "recalling." If the teacher imparts through audio-visual aids the thirst to see and to know the past in a living, warm, total reality, by as many personal contacts with it as possible in present and in the future, she will surely find the effort, the energy, the exhaustion it required worth the struggle. There can be nothing more heart-warming to a teacher, a lover of her fellow-man, than to see the young before her "catch the vision" and to know that she has helped them to "dream, dreams."

News of School Supplies and Equipment

Viewlex Introduces Desktop Filmstrip Previewer

Previewing filmstrips for the next day's lesson may now be done by teachers right in the community room, with no need to run over to the school to set up



the classroom filmstrip projector for the purpose. This is made possible through the use of a new Viewlex, low-cost, portable, desktop filmstrip previewer.

It is simplicity itself in design: the only working parts are the filmstrip advance knob, a focusing knob, and an on-off switch. Simply start the leading edge

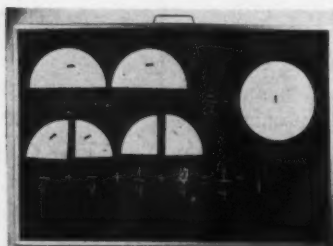
of the filmstrip into the transport slot and the film threads itself automatically. The image is viewed on a 7" x 9" ground glass viewing screen.

Setting up takes a second. The luggage-type lid opens and the screen snaps into place. The unit measures only 4" x 6" x 12" and weighs less than 6 pounds. The price is \$59.50. For more information, write Viewlex, Inc., 35-01 Queens Blvd., Long Island City 1, N. Y. **SS&E 27**

3-in-1 Bulletin Board

The new board, called the "Tri-Board," combines in one board the advantages of a flannel board, a bulletin board, and a chalk board.

In the first instance magnets serve to hold papers and other material to its surface. The face of the board is of aluminum steel with a porcelain finish in



green. This smooth surface allows writing and erasing without a scratch on the surface.

It has on its back a stand which retracts flush when not in use. A steel handle allows for carrying or for hanging it on a wall.

Two sizes are offered: 24" x 36", 11 pounds, priced at \$25.95; and an 18" x 24" board weighing 6 pounds priced at \$14.95. Twenty magnets are supplied with the larger boards, 10 with the smaller. Quantity discounts are offered to schools. For more information write Visual Aid Materials Co., 3212 Butler Ave., Los Angeles 66. **SS&E 28**

1960 Allied Radio Catalog

Its 1960 general catalog has been released by Allied Radio Corp., Chicago 80, Ill., distributors of electronic parts and equipment. Consisting of 444 pages (230 in rotogravure), it lists over 40,000 items.

Schools and churches will find a section in it devoted to sound equipment.

The ever-increasing demand for high fidelity stereophonic equipment is reflected in page after page of systems and component parts, as well as tape recorders in various price ranges.

SS&E 29



choose your films

EVALUATES Audio-Visual Materials

The Wonderful Story of Lourdes

Under the title, "The Wonderful Story of Lourdes," the story of the great shrine at Lourdes and of the humble girl who was God's instrument in the making of that shrine comes to us attractively packaged in two filmstrips and a long play record, produced by the Salesian Catechetical Centre of Turin, Italy, and distributed by the Catechetical Guild, 260 Summit Ave., St. Paul, Minn. The set as a package is \$18.75; separately the record is \$5, and each filmstrip \$7.50.

One sound filmstrip presents the life of Bernadette Soubirous in seventy-four frames, simply drawn in full color, accompanied by narrative dialog and background music. The running time is sixteen and a half minutes. The other filmstrip, en-

titled "Lourdes—A Photographic Documentary," consists of seventy color photographs, with accompanying commentary and background music. The running time is fourteen minutes. Because the forms of visual presentation employed are quite different it seemed best to review the filmstrips separately.

St. Bernadette Soubirous

Description. "Saint Bernadette Soubirous" is a simple recounting of the life of Bernadette from the day she first saw the Lady in the grotto until her death as a Religious at the age of thirty-five. The narrative is for the most part in the first person in a voice presented as being that of Bernadette. The doubts of her elders, the opposition of civil authorities and the initial coldness of the clergy are each given atten-

tion. Then come the miracles, belief and the building of the first church. As Bernadette is depicted entering the convent a narrator takes up the story and concludes it with a brief recounting of her humble life as a Religious and of her quiet death.

Analysis. This is the traditional and familiar story of Saint Bernadette, suitable for a wide variety of audiences. Children from the fourth grade up will be able to appreciate it and at the same time it will be acceptable to adults. The narration is in general effective. The dialog is good. The story is well organized. It may be said, however, that it moves too quickly at times, with several rather abrupt transitions, unavoidable perhaps in an effort of this kind where there is need to compress so much.

While the art work may be termed adequate, it is certainly not original or imaginative, and its failure to convey a sense of motion would seem to be the principal reason for the lack of realism from which the production suffers in spots, particularly in the combination of closed mouths and extensive dialog.

	55	65	75	85	95
Theology	=====	=====	=====	=====	=====
Philosophy	=====	=====	=====	=====	=====
Psychology	=====	=====	=====	=====	=====
Authenticity	=====	=====	=====	=====	=====
Correlation	=====	=====	=====	=====	=====
Organization	=====	=====	=====	=====	=====
Technical Quality	=====	=====	=====	=====	=====
Utilization	=====	=====	=====	=====	=====
Pupil Interest	=====	=====	=====	=====	=====
Outcomes	=====	=====	=====	=====	=====

Some will feel that the narration in the first person detracts from the total impact of the filmstrip. Still, it is this very device that makes possible a simple yet effective exposition of the saintliness of Bernadette. Indeed, this recounting of the life of the youthful saint takes strength from the fact that its focus is more on her virtues than on the miraculous events at the grotto.

CAVE Evaluating Committees

The several evaluating committees and their membership as set up by the Catholic Audio-Visual Educators Association are as follows:

General Chairman: Michael F. Mullen, C.M.

Buffalo Committee:

Rev. Leo E. Hammerl, Associate Superintendent of Schools,
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Sister Augustine, S.S.M.M.
Sister Mary Bibiana, S.S.J.
Sister Mary Sacred Heart, O.S.F.
Sister Mary Vincent, C.S.S.F.

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Appraisal. To those responsible for "Saint Bernadette Soubirous" we can say "well done." Here is a filmstrip that will be useful in a variety of settings. Without special adornment and usual in approach, it will prove informative and inspirational. It will help build the virtues of prayerfulness, humility, resignation and a spirit of penance. It will be inspiring because of its simplicity in presenting to the viewer and listener a life that is inspiring in itself. The CAVE Seal of Approval is granted with a rating of B+, or good.

NEW YORK CAVE COMMITTEE

Lourdes—A Photographic Documentary

Description. Beginning with some general views of the village of Lourdes this sound filmstrip moves on through scenes associated with the childhood of Bernadette to the shrine itself, its holy places, and its pilgrims. As a conclusion there is the famed candle-light procession accompanied by the singing of the Lourdes hymn.

Analysis. "With this recording and the accompanying filmstrip, you can join the pilgrims at Lourdes and see its vivid color and beauty. You can share in the exaltation of those who are able to visit this shrine of our Lady. You can be present in spirit as the monstrance is raised over the sick who pray: 'Lord, that I may see! Lord, that I may hear! Lord, that I may walk.'" The distributor's promise, made on the record jacket, is more than fulfilled, as Lourdes comes alive through unusually fine color photography and a commentary that is exceptionally good, both in its composition and delivery. There are times during the course of this production when one feels that he is attending an impressive motion picture documentary on Lourdes. The writing is tight with poetic overtones. The narration is truly professional, in a voice well modulated, sincere, compelling. As in "St. Bernadette Soubirous," the emphasis is properly on the saintliness that Lourdes evokes, on the virtues of prayerfulness, and penance and resignation, on the embracing of one's cross. As the script reads,

"Lourdes is first of all a hospital for souls, a shrine for spiritual healing." Children from the sixth grade, young people, and adults, regardless of background, will learn from and be moved by this documentary.

	55	65	75	85	95
Theology					
Philosophy					
Psychology					
Authenticity					
Correlation					
Organization					
Technical Quality					
Utilization					
Pupil Interest					
Outcomes					

Appraisal. In appraisal of this sound filmstrip one word is sufficient and that word is "splendid." It is one of the best. The committee rating is A. The CAVE Seal of Approval is granted.

NEW YORK CAVE COMMITTEE

Baptism and the New Creation

Description. "Baptism and the New Creation" is a two filmstrip set, each filmstrip accompanied with its own record (33 $\frac{1}{3}$ rpm micro-groove). These two filmstrips, each approximately eighty frames, contain photographed art from the fifth century to the fifteenth. The records carry a narrative (three voices and music) running about eighty-five minutes.

Part I concentrates on Scripture, Part 2 on the liturgy of baptism. Both set out to explain the central story of the Christian life and the meaning of having been born into it. The set outlines the vast cosmic plan God had in mind from the beginning, unfolded through the ages, and brought to completion in Christ Jesus, to be worked out by members of His Mystical Body until the end of time.

The set attempts to give to adults a superior understanding of spiritual rebirth so that they will be able to transmit to others the full meaning of baptism. It attempts to portray the longing and waiting of an unredeemed world, and to give a share of the joy in the promise fulfilled.

The material was written and directed by John David Robinson who also selected the pictures. The set is distributed by Catechetical Guild, 260 Summit Ave., St. Paul, Minn. The set costs \$27.50.

Analysis. It should be said immediately that these filmstrips and records are not introductory teaching tools, in the same sense as other series on baptism or the sacraments. The latter are generally much more elementary and limited in scope, attempting to tack down some basic facts with perhaps only slight stress on an understanding of the place of those facts in the great drama of salvation. It is a type of presentation that is quite familiar and certainly one that has an important part to play in the total catechesis, especially with the very young.

However, the series here reviewed is for the mature audience that already is aware of the fundamental teachings of the Church regarding baptism and the "newness" of the life that it brings. Its purpose is to give depth of understanding historically and theologically to those who want a rich appreciation of the Christian life. It succeeds quite admirably in that purpose.

The use of Christian art that is well selected is a real boon to the narrative. It conveys a feeling of something grand and penetrating, something that has affected the consciousness of men from the earliest days of Christian life and which still inspires artists to their finest creative endeavors. But beyond all these excellent contributions, the art work complements the dialog and gives it concrete substance.

The connotation is clear. The best of life is the "new life" of Christ and that merits the best that man can produce in the field of the fine arts. The supernatural is so compelling that it provokes the natural to its highest expression and achievement. It poignantly emphasizes that art is a great servant, the sum of all those things that man does because he is a man and not a brute, because he has a larger destiny and must strive to reach it with his best output.

It was the general reaction of the reviewing committee that *Baptism and the New Creation* will find ready acceptance on the part of all adult Catholics, but especially among those who are engaged in various phases of teaching religion. The filmstrips and their accompanying records are an experience in enrichment. They provide a sure and steady background for teachers par-

ticularly. It might well be added that all too often religion teachers feel an inadequacy that stems from the limitations of their own learning opportunities in such things as are here presented.

This does not mean that these materials are an easy amalgamation of all pertinent facts, but they are unusual, adult, and far more encompassing than many manuals on the subject. It should also be said that there is a certain undefinable quality about this work which induces one to search further, perhaps a whetting of the intellectual and spiritual appetite that is bound to have far-reaching and worth-while fruits.

	55	65	75	85	95
Theology	=====				
Philosophy	=====				
Psychology	=====				
Authenticity	=====				
Correlation	=====				
Organization	=====				
Technical Quality	=====				
Utilization	=====				
Pupil Interest	=====				
Outcomes	=====				

Appraisal. For the educated adult Catholic the viewing of this material is a rich and rewarding experience suitable for college students and teachers of religion and provides a background of both Scripture and liturgy very often lacking in college textbook synthesis of dogma and moral. Better classroom adaptation might be secured by breaking each forty-five minute unit into two segments and adding a series of thought-questions on the record jacket. The material is beautifully written and narrated, and receives the enthusiastic approval of CAVE with a rating of A or excellent. The CAVE Seal of Approval is granted.

BUFFALO CAVE COMMITTEE

Teacher to Teacher—In Brief

(Continued from page 541)

parent who will be responsible for the most important, most intensive, and most specific treatment process in the institution. The early sharing of all the knowledge about the child is of particular importance with the houseparent, who will have the key responsibility for the day-to-day care of the child. The professional worker cannot expect integration

of services later if she does not utilize this unique channel from the very beginning of contact. So it is pertinent to develop a well co-ordinated program between the two.

Now, a Group Leader

Before we can do this, each must be accepted by the other. There has been considerable confusion regarding the function of the professional social worker and the houseparent. Reasons for this are many and varied. In the past few years, however, the dignity and status of the houseparent has been recognized and his role has been changed from "parent" to group leader. He is not a specialist but a skilled and experienced person in dealing with children. This must be recognized by the professional social worker. The ideal situation is achieved when both houseparent and social worker form a team through which the child develops into a stronger personality.

This can be accomplished by the administration. Workers from the different agencies placing children in the institution could be assigned certain days in which they would come to the institution and spend some time in conference with the houseparent. Most of the workers, as soon as they have the child placed in the institution, start working on the family to improve the situation at home and try to help the parents work out a solution for their problems.

This brings us to the child, the center and focal point of all our planning. No matter how bad his home has been, no matter what kind of abuse, neglect, and rejection he has received there, he still loves that home. He wants to hear about it. He loves his mother and father. He forgets all the bad things about them and longs for the day when he can go back home. If there is a good working relationship between the houseparent and social worker the child will relate to the houseparent his ideas about his worker—some are good, some rather confused, some are bad. Some children think that the worker who came into his home, was too "nebbly," too critical, and just took him out and placed him away from home without the permission or desire of his parents. This, he will tell to his

housemother and she, knowing conditions from the worker, can clarify the situation and make the child realize what the worker was trying to do for him. This is very important in enabling the child to adjust readily to the group living.

Convey Truth to Child

Often the worker is unable to get in touch with parents, but the same parents visit with the child. They tell him of improved conditions at home, which really do not exist. They make promises they do not intend to fulfill. The child tells the housemother of his visit and the rosy conditions. At the next conference with the worker this is discussed and some plan to explain the truth to the child is worked out, in a way that will be helpful to the child, and the information helpful to the worker.

Much individual help can be given to the child if these two specialists work as a team. The child will soon realize that "all these people interested in me think and act the same. They are planning, working together to help me." Instead of saying "I want to go home," "I have a home," "I don't know why I'm here." He will say "There must be something wrong with my home and I will have to live differently." Through communications and understanding he is able to work out a solution to his own problems. These are his formative years; we give him the truth, we let him make decisions, and we guide him towards better living.

Reader Reaction

(Continued from page 500)

"Youth is too precious a stuff to be wasted on young people." The same might be said of "play." Ice cream would lose its edge if served as the main course every day. Macauley wrote a history of the world at the age of five. There is a little of Macauley in every five-year-old and a little mischief in every eighty-year-old. We have to look upon the human being wherever we find him as a total organism. Whatever that child will ultimately become, a good deal of this is looking out at you now from his eyes and expecting to be educated in the profoundest sense of the word.

NAOMI GILPATRICK

Instructor of Seminar in Reading and the Language Arts, Seton Hall University, Newark.

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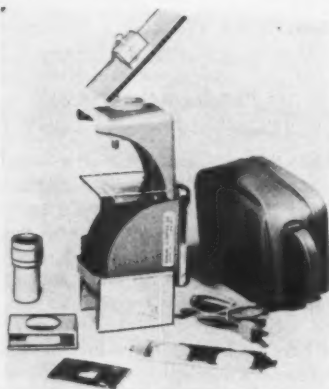
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Audio-Visual News

(Continued from page 503)

**Low-Cost Projector
Puts Lab Experiments on Screen**

Useful for chemistry and biology is a new low-cost, 35-mm overhead lab projector that permits projection of actual, on-the-spot experiments on the screen for all students to see them greatly enlarged.



Called the Projectolab, the new projector is said to be in use by traveling science teachers. With it the instructor can point out important phases and reactions as they occur.

Chemicals are placed in transparent plastic cells for magnified projection. In biology it serves as a microprojector. It

was developed in cooperation with Dr. William H. R. Shaw, associate professor of chemistry at University of Texas.

It is equipped with a 3-element, 80-mm focal length f/3.5 anastigmat lens and a fast 28-mm focal length, 4-element,

f/1.2 lens for microprojection. A variety of plastic cells and other accessories are available. Complete instructions are included with it. It is priced at \$39.50 postpaid by Edmund Scientific Co., Barrington, N. J.

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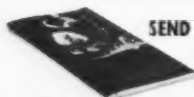
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